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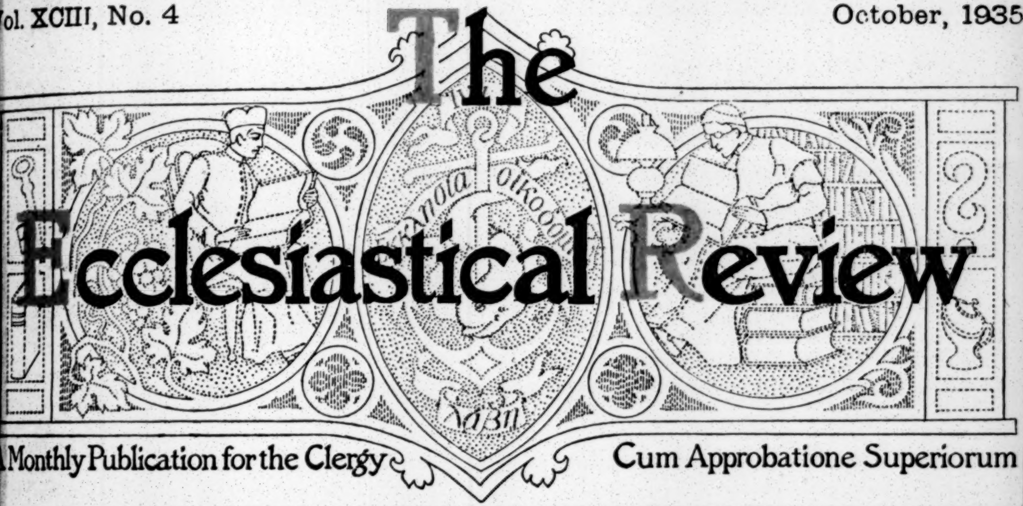

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Monthly Publication for the Clergy Cum Approbatione Superiorum

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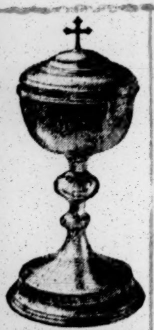

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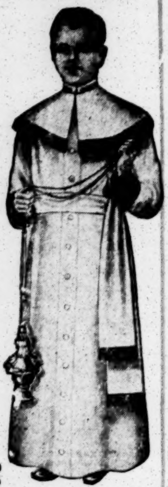

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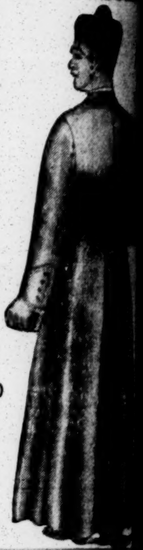

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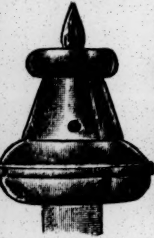

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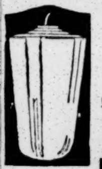

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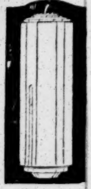

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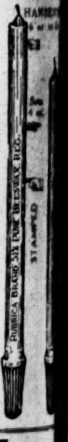
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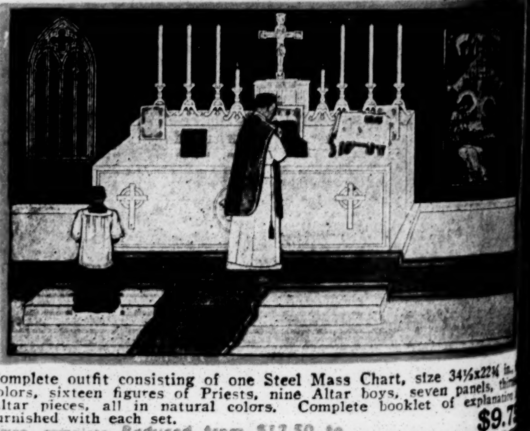

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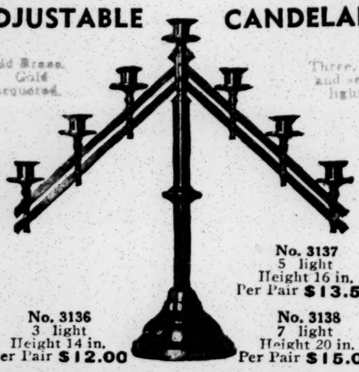

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SOCIAL STUDIES IN AMERICAN SEMINARIES TO-DAY.

A Factual Statement.

MUCH HAS BEEN SAID and written about the place of social studies in the seminary curriculum, but very little about what is actually being done in this regard. With scant factual evidence, our seminaries are often harshly accused of failing to equip prospective priests for leadership in the field of Catholic Social Action, so dear to the heart of the Holy Father.

In the encyclical, *Quadragesimo Anno*, Pope Pius XI says: "Acri de re sociale rite parandi sunt quicumque in spem Ecclesiae adolescunt." "All candidates for the sacred priesthood must be adequately prepared by an intense study of social matters." [1] How is this being carried out in our American seminaries?

In the regular and traditional seminary courses—History, Philosophy, Sacred Scripture, Moral Theology, and Pastoral Theology—the student necessarily receives a great deal of instruction in social relationships. Some, however, feel that this is not enough; that in addition to these subjects there should be special and distinct courses in social and economic matters. Without delaying to discuss the arguments for and against such a view, let us set out immediately on a tour of investigation to ascertain what our American seminaries are doing in respect of special courses in social matters.

There are sixty-two seminaries in the United States with an enrolment of twenty-five or more students each. Information was obtained from forty-three. This article offers a brief summary of the information obtained from them.

---

[1] *Forty Years After*, N. C. W. C. edition, p. 46.

1. NUMBER OF TITLES OF SPECIAL COURSES.

Thirty-two seminaries report that they give special courses in social studies distinct from the regular courses in history, philosophy, theology, etc. The titles given to these courses vary widely. The course may simply be labeled "Sociology". It is left to the judgment of the professor to determine what he wishes to include under the general term.

TABLE I.

Titles and Frequencies of Society Study Courses in Thirty-Two American Seminaries (1934-35).

Sociology. Economics	9
Sociology	6
Social Ethics	3
Social Science	2
Sociology. Economics. Political Science	2
Social Work	2
Social Work. Economics	2
Sociology. Social Work	2
Sociology. Social Pathology. Economics	1
Anthropology. Economics	1
Social Problems	1
Sociology. Social Work. Economics	1
Total	32

2. CONTENT OF COURSES.

The titles given to these courses indicate in a general way the broad boundaries of the studies, although they are not always strictly limited to the technical restrictions of the respective terms. It is generally realized that it is impossible in the seminary to treat fully the myriad relations and forces of so complex an organism as society. This cannot be done even in a graduate school. It is difficult, also, to mark off for special consideration sections of the complex social processes that in reality overlap at many different points. The complexity of the problem necessarily permits great variety in the selection of particular phases of social life to be treated and the manner of their isolation from the other courses long established in the seminary curriculum.

In the course of this survey, three questions were asked: 1. What is the content of the course? 2. What text books are used? 3. What reference books are suggested to the students?

The subject matter of the courses, as described by the professors, exhibits such a diversity in practice and procedure that a satisfactory tabulation is practically impossible. A good norm, however, is found in the kind of text books used. But in at least seven courses, no text book at all is used. The professors have found none that is satisfactory. They give their lectures from notes, some of which are mimeographed. Others use a text as a general guide but make many detours on the way. Two seminaries give no information regarding texts.

TABLE II.

Titles and Frequencies of Texts.

Haas: *Man and Society*	7
Fallon, McNulty, Goss: *Principles of Social Economy*	5
Muntsch-Spalding: *Introductory Sociology*	5
O'Grady: *Introduction to Social Work*	5
Burke: *Political Economy*	2
Cathrein: *Philosophia Moralis*	2
Hayes, Edw.: *Introduction to the Study of Sociology*	2
Husslein: *The Christian Social Manifesto*	2
Beard: *Political Science*	1
Bogardus: *Introduction to Sociology*	1
Carlton: *History and Problems of Organized Labor*	1
Cronin: *Science of Ethics*	1
Deibler: *Principles of Economics*	1
Ely: *Outlines of Economics*	1
Gemmill: *Fundamentals of Economics*	1
Gettell: *Political Science*	1
Gredt: *Philosophia Moralis*	1
Hickey: *Philosophia* (Vol. III, pp. 446-516)	1
Lehu: *Philosophia Moralis*	1
Lortie: *Elementa Philosophiae*, Vol. III	1
Lynd: *Middletown*	1
Muntsch: *Cultural Anthropology*	1
Reinstadler: *Elementa Philosophiae*, Vol. II	1
Ross, E. J.: *Survey of Sociology*	1
Spahr: *Economic Principles and Problems*	1
Varvello: *Ethica et Jus Naturale*	1
Total Frequency	48
Total number of different texts	26

Some of these texts properly belong to the standard philosophy course in social ethics. As will be seen later, the vast majority of these social study courses are given entirely in the department of philosophy. Most of them, too, are conducted by the regular philosophy professor. Perhaps some of these courses can hardly be classified as distinct courses, but should rather be regarded as an integral part of the ordinary course in philosophy. Whilst much may be said in favor of the method of treating social studies in conjunction with and as parts of other existing courses, our particular consideration here is the really distinct courses.

Collateral reading furnishes another criterion of the subject matter of classroom instruction. The text books themselves have extensive reading lists and references which the students are expected to use as a guide for private study. Professors also call attention to special articles in the current issues especially of the *Catholic Action Magazine*, the *Catholic Mind*, the *Catholic Worker*, the *Commonweal*, *America*, etc. Copies of these periodicals are to be found in the reading-rooms of most seminaries.

A few seminaries issue mimeographed reading lists at the beginning of the semester. In the majority of seminaries, however, supplementary reading is suggested as the various topics are treated in class.

In answer to the question: " What reference books are suggested to the students? " a great number of books were listed. One report states that " several hundred reference books are used ". The following list gives only those that were mentioned more than once.

Table III.

Titles and Frequencies of Reference Books.

Ryan, John A.: *Opera Omnia*	12
Ross, E. J.: *Survey of Sociology*	11
Haas: *Man and Society*	9
Muntsch-Spalding: *Introductory Sociology*	7
Husslein: *Works on Sociology and Economics*	3
Belloc: *The Servile State*	2
Burke: *Principles of Economics*	2
Confrey: *Social Studies*	2
Cronin: *Science of Ethics*	2

Devas: *Principles of Economics*	2
Kerby: *The Social Mission of Charity*	2
Mangold: *Social Pathology*	2
O'Grady: *Introduction to Social Work*	2
Plater: *The Priest and Social Action*	2
Schmiedeler: *The Family*	2
Slichter: *Modern Economic Society*	2

3. LENGTH OF COURSES AND WHEN GIVEN.

Our next inquiry concerns itself with the number of semester hours given to social studies and during which years of the seminary course they occur. (A semester hour is one period of class each week for an entire semester; it is roughly equivalent to fifteen class hours.)

Six seminaries give one semester to social studies, twenty give two, one gives three, and four give four semesters. The number of semester hours varies from two to twelve, the average being 5.3. The length of the period is either 45, 50, 55, or 60 minutes. In only one seminary is the period over an hour. Ten seminaries have a fifty-minute period and thirteen have a sixty-minute period.

TABLE IV.

Length of Social Study Courses.

Number of semesters.	Periods per week.	Number of Seminaries.
1	2	1
1	3	3
1	5	1
2	1	4
2	2	7
2	3	7
2	4	1
2	5	1
3	3	1
4	2	3
4	3	1

One seminary gives the course during four summer sessions from the second year of philosophy to the third year of theology. This is of obligation for all the students. During each summer session, eighteen lectures of fifty minutes' duration are given, making a total of seventy-two lectures. This is equivalent approximately to four or five semester hours. It is not included in the above table.

Twenty-five of these thirty-two courses are given entirely in the department of philosophy, six entirely in the department of theology, and one during the summer which includes both the philosophers and the theologians.

TABLE V.

Distribution of Social Study Courses.

When given:	Frequency:
Philosophy I	1
Philosophy I and II	8
Philosophy I or II (Cycle)	3
Philosophy II.	8
Philosophy III.	5
Theology I or II (Cycle)	1
Theology III	2
Theology IV	3
Summer Sessions	1

REMARKS.

While this survey is merely a summary, and perhaps an unsatisfactory one, it nevertheless shows that our seminaries are subject to much undue criticism for their supposed lack of attention to social matters. The interest which seminary professors manifested in this study, their readiness to coöperate, and their eagerness to learn what other seminaries are doing, proves that they are making every effort to prepare candidates adequately for the sacred priesthood by an intense study of social and economic matters. The critic may find fault with the manner of teaching the social sciences, but he cannot accuse seminary authorities of lack of interest. Almost unreasonable demands are made on clerical training schools. Seminary faculties are aware of their sacred trust and of all that is expected of them. They are doing their utmost, in spite of many difficulties and of an already overcrowded curriculum, to adjust themselves to present pressing needs.

Among other important facts this survey reveals is the frank admission of many seminaries that they have no adequately trained teachers for the social sciences, but that they are endeavoring to prepare men for this course. During the past year (1934-35), for example, there were thirty-three priests at the Catholic University of America majoring in Social Work, Sociology, Economics, and Political Science. Many of these are being prepared to teach in seminaries.

" The prime necessity is that every seminary have on its staff at least one trained, qualified faculty member, assigned exclusively to the social sciences, with ample opportunity to participate in social movements and especially to contribute to the literature of the field. Anything less leaves an important gap in seminary training and a major part of seminary work undone." [2] "A study of the Catholic social movements in European countries shows conclusively that until there is in the United States a corps of trained priests set aside solely for this work there can be no Catholic social movement here." [3]

PAUL STROH, C.SS.R.

Washington, D. C.

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[2] Haas, Francis J.: " Training the priest for leadership in the social and economic field," *National Catholic Educational Association Bulletin*, Vol. XXX, No. 1, November, 1933, p. 606.

[3] *Ibidem*, p. 608.

THE IDEAL OF THE PRIESTHOOD IN THE "IMITATION OF CHRIST".

CHURCHMEN of the fourteenth and the fifteenth century have been much maligned by historians quick to censure the whole body for the scandal of individual excesses. Recent historical criticism has somewhat moderated caustic judgment on conditions amongst the clergy in pre-Reformation days. We do not, however, forget that faults which interfered with the efficacious mission of the Church were prevalent among priests, nor that the number affected by such defections was large enough to necessitate reform. A rapid survey of conditions in this period and their results should suffice to indicate how matters stood when Thomas à Kempis appeared on the scene.

The period into which our study takes us (1300-1500) was a turbulent and troubled one, when Church and nations were torn by continuous dissension and warfare. The Church's authority and prestige suffered much because of the residence of the Popes at Avignon and the great Western Schism which rose out of a sad struggle for the papacy. With horrors of war and plague sweeping nations and thinning the ranks of all classes, the demand for priests increased rapidly, with the result that insufficient attention was paid to the character of the men ordained to meet the need. Such a state of affairs brought into the clerical ranks many whose purpose was not so much to save souls as to assure for themselves lives of ease. Under these conditions it is not strange that the standards of the clergy were somewhat lowered and the way opened for greater grievances.

The educational system of the times also played an important rôle in the decline of sacerdotal ideals. Previous to the period of which we are speaking, candidates for the priesthood were given a solid training in subjects requisite to their state through local educational systems. These were in the main, cathedral and monastic schools established by bishops and abbots who had the interests of the Church at heart and wished to see her supplied with a body of priests who would be competent in the propagation of her spirit. Such schools were conducted by men of erudition as well as piety. Boys were taken into them early in life for the purpose of sheltering them from the influence of the world and grounding them firmly in the liberal arts and the spiritual life. Here youthful characters were molded by the lofty principles of the priesthood and endowed with stability which would fit them for their mission. With the foundation and rise of universities, local institutions suffered a breakdown, being passed over in favor of centers of greater renown and glory. As a consequence, those unable to attend a university received scant intellectual instruction at home. This, combined with a growing neglect of spiritual preparation, made them practically incompetent to assume the responsibilities which would devolve upon them.

On the other hand, those who were able to seek a higher education, placed themselves in a dangerous environment, for conditions in which university students lived offered occasions for freedom and pleasure-seeking not entirely consonant with clerical ideals. When we call to mind that many of these students were from rural districts, we can perceive the danger to them on finding themselves free in a large city of the type of Paris. In consideration of these facts, it is not difficult to account for the lack of true spirituality in a great many clerics of that period, since in both the case of those who attended a university and those who did not, there was small opportunity for formation of priestly character and a noticeable absence of practical preparation for the ministry.

A number of spiritually minded men, foreseeing that collapse would inevitably result from such a trend of events, were stimulated to institute reforms designed to remedy the disorders in the clerical body. Not being equally wise in the steps taken to promote their ideas, some failed. The unsuccessful fall into two groups. Those who thought to correct others without first revising their own lives, and those who defeated their good intentions by withdrawing from their fellowmen and confining every effort to self-improvement. Success came only to those who first made certain of personal amendment and then turned their energies to the aid of others.

A well known figure of this latter group was Gerard Groot, founder of the Brothers of the Common Life. At the early age of seventeen Groot completed his course for a master's degree at the University of Paris and gave himself up to a life of ease and luxury. This career was short-lived, as he soon realized the inconsistency of his ways and at once took measures to correct them. Moreover, he was induced by his zealous nature to extend his efforts to the betterment of his fellowmen also, and in a short time the fame of his sincerity and eloquence had spread throughout the Netherlands. Because of his university course and travels afterward, Groot had a wide knowledge of the dangers and difficulties which beset clerics in these circumstances. Prompted by his knowledge and desire for reform, he sought to bring clerical students into an environment pervaded by the spirit of the Gospels, in order that they might retain their freshness of mind and cleanliness of life while continuing their studies. With the background of his experience to guide him, Groot knew just what was necessary in the matter of reform and how best to accomplish his purpose. A sizable group quickly gathered round him and began to live in common under his direction. This was the origin of the religious institute known as the Brothers of the Common Life, whose object was to lead the life of early Christians, " the life of perfection and of imitation of Christ ", and by their example, preaching and writing bring others back to this ideal.

The register of the Brothers of the Common Life contains several well known names, such as Florentius Radewyn, John Vos de Huesden, Cerlac Peters and John Busch—all prominent in Christian spirituality of the fifteenth century—but the most outstanding is that of Thomas à Kempis. This worthy priest, realizing and deploring the havoc wrought in the ranks of the religious body by laxity of discipline and intellectual decline, wrote, amongst other works, the treatise entitled the *Imitation of Christ*, in which he sets forth the ideal life for all clerics to follow to the consummation of their vocation. His conception of the priesthood is so noble and lofty that it well merits our attention and study. A glance at the *Imitation* itself suffices to indicate this fact with vigor and clarity.

" If thou hadst the purity of an Angel and the sanctity of St. John the Baptist thou wouldst not be worthy to administer this Sacrament." [1] In this significant passage Thomas à Kempis impresses on our mind the dignity and majesty which belong to the priesthood. To grasp the full import of this declaration, let us examine the nature of his figures. Angels are pure spirits, created in the image of God, endowed with beauty, power, activity and intelligence above all human conception and never tainted by the slightest stain of sin. Of St. John the Baptist, our Lord Himself says that there had not risen among those born of women anyone greater than he. The realization, then, of the transcendent excellence of an office of which not even such as the angels are worthy, causes us to wonder how weak and sinful man can assume such an honor. The only answer to the fact lies in the goodness of God, who deigns to use feeble creatures as instruments of His power: as the *Imitation* points out when it says, " the priest is indeed the minister of God, using the word of God by God's command and appointment: but God is there the principle author and invisible worker to whom is subject all that He shall please, and whom everything that He commandeth doth obey." [2]

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[1] Bk. 4, Ch. 5.

Having called to our attention the incomparable majesty of this holy office and our utter unworthiness to possess it, the *Imitation* cautions us to approach this sacred duty with fear and reverence, saying, " Consider attentively with thyself and see what that is whereof the ministry is delivered unto thee by the laying on of the bishop's hand." [3] As we direct our consideration, in accordance with this injunction, to the nature of the priesthood, we perceive an office composed of many duties and obligations. But our intention is to ascertain first the essential feature of the priestly state, the keynote round which all revolves, that which primarily constitutes the essence or nature of the sacerdotal office. It is not necessary to enter into any discussion of this point, for Thomas à Kempis himself gives the answer to our query in a few, simple words. " Behold, thou art made a priest and consecrated to celebrate. Take heed now that thou offer this Sacrifice to God faithfully and devoutly and in due season." [4]

There then is the central factor of the priest's life—the celebration of Holy Mass. For an attestation to the truth of this statement we need only look back to the priesthood of the Old Law, and indeed to the priesthoods of all religions. Is not the offering of sacrifice their very *raison d'être.*

The celebration of Mass becomes the principal function in which all requirements, privileges and obligations of the priesthood have their source. The offering of this Holy Sacrifice is

[2] Bk. 4, Ch. 5.

[3] Bk. 4, Ch. 5.

[4] Bk. 4, Ch. 5.

the element accounting for the statement that angels and St. John the Baptist are unworthy of the priesthood. The utter insufficiency of men in this regard is stated by the *Imitation* in no uncertain terms. "It is not within the compass of the deserts of men that man should consecrate and administer this Sacrament of Christ and receive for food the Bread of Angels."[5] However, the ways of God are strange and we cannot attempt to understand them, but, simply admiring, say with à Kempis, "Great is this mystery and great is the dignity of those to whom is granted that which is not permitted to angels. For only priests rightly ordained in the Church have power to celebrate this Sacrifice and to consecrate the Body of Christ."[6]

Since man, therefore, has been granted this glorious prerogative, it becomes incumbent upon him to strive after an elevation of his own nature which will make him as qualified as a creature may be for the worthy administration of this office. The author speaking to the priest declares, "Thou hast not lightened thy burden, but art now bound with a straiter band of discipline, and art obliged to a greater perfection of sanctity."[7] The truth of this statement is graphically brought out by the noble portrait of the true priest which the *Imitation* gives us. "A priest ought to be adorned with all virtues, and give example of good life to others. His life and conversation should not be in the common ways of mankind, but with the angels in heaven, or with perfect men on earth. A priest clad in his sacred vestments is the ambassador of Christ, that with all supplication and humility he may beseech God for himself and for the whole people. He hath before him and behind him the sign of the Cross of the Lord, that he may always remember the passion of Christ. He beareth the Cross before him on his vestment, that he may diligently behold the footsteps of Christ and strive fervently to follow therein. He is marked with the Cross behind him, that he may suffer meekly for God's sake whatsoever evils shall befall him. He carrieth the Cross before him that he may bewail his own sins, and behind him that he may compassionately lament the sins of others, and realize that he is placed as mediator between God and the sinner. Neither ought he to cease from prayer and holy oblation till he prevail

[5] Bk. 4, Ch. 5.

[6] Bk. 4, Ch. 5.

[7] Bk. 4, Ch. 5.

to obtain grace and mercy. When a priest doth celebrate, he honoreth God, he rejoiceth the angels, he edifieth the Church, he helpeth the living, he obtaineth rest for the departed and maketh himself partaker of all good things." [8]

With regard particularly to celebration of the Holy Sacrifice of the Mass, the *Imitation* gives us a stirring description of the innocence that should belong to the priest because of his proximity to the all-perfect God: " O how great is the office of priests to whom it is given with sacred words to consecrate the Lord of majesty: with their lips to bless, with their hands to hold, with their own mouth to receive and also to administer to others! O how clean ought those hands to be, how pure that mouth, how holy that body, how unspotted that heart, where the Author of purity so often entereth! Nothing but what is holy, no word but what is good and profitable ought to proceed from the mouth of him who so often receiveth this Sacrament of Christ. Simple and chaste should be those eyes that are wont to behold the Body of Christ: the hands should be pure and lifted up to heaven that touch the Creator of heaven and earth. Unto the priest especially is it said in the law—be you holy, for I the Lord your God am holy." [9]

The picture of the priest that Thomas à Kempis has shown us in these lines is one of a beauty and a holiness that leave us with a sense of reverential awe. And why should it not? For the author has given us here the image of Christ Himself. Thomas à Kempis has shown us indeed that there is one Priest, and that all others are merely counterparts and instruments of that One. In other words, every priest is an "Alter Christus ". The ideal and aim then of the sacerdotal state is to put away self and become one with its Model. Here again the *Imitation* advises us, speaking on behalf of Christ Himself: " My son, the more thou canst go out of thyself, so much the more will thou be able to enter into Me." [10]

Thus far we have seen the ideal priest, the goal which is to be sought. The integrity of the picture, however, demands a consideration of the means by which such an end is attained. That this sublimity of character is not a gift conferred upon an individual at ordination is evidenced by à Kempis when he says,

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[8] Bk. 4, Ch. 5.

[9] Bk. 4, Ch. 11.

[10] Bk. 3, Ch. 56.

" Habit and tonsure profit little; but change of heart and perfect mortification of the passions make a true monk." [11] The manner of achieving the ideal is pointed out in our Saviour's own words: " Follow thou Me: I am the way, the truth, and the life." [12] It is quite clear, Thomas à Kempis teaches, that only by imitation of our Blessed Lord can one hope to become like to Him. What the life of Christ was can be summed up in a phrase—the royal road of the Holy Cross. This is the road which the representative of the Lord must follow to become one with his Master, who has stated the fact without any equivocation. " If any man will come after Me, let him deny himself and take up his cross and follow Me." [13] And again, " If thou wilt be My disciple, deny thyself utterly." [14]

The way is not an easy one, for it is the way of self-sacrifice and mortification of the flesh and will admit of no weakling. So, at the outset, the *Imitation* advises the disciple " to set himself like a good and faithful servant of Christ to bear manfully the Cross of his Lord who out of love was crucified for him." [15] It further encourages him with these words, " Behold, our King entereth before us, and He will fight for us. Let us follow manfully, let no man fear any terrors: let us be prepared to die valiantly in battle, and not to tarnish our honor by flying from the Cross." [16]

While the life of the priest, then, is beset with difficulties on the road to perfection in Christ, at the same time he is amply compensated for all his trials, since, " In the Cross is salvation, in the Cross is life, in the Cross is protection against enemies, in the Cross is infusion of heavenly sweetness, in the Cross is joy of spirit, in the Cross is height of virtue, in the Cross is perfection of sanctity. Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above nor a safer way below than the way of the Holy Cross." [17] Thomas à Kempis has in this respect added another statement which offers much food for reflexion: " No man hath so great sympathy with the Passion of Christ as he who hath suffered a passion himself." [18]

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[11] Bk. 1, Ch. 17.

[12] Bk. 3, Ch. 56.

[13] Bk. 2, Ch. 12.

[14] Bk. 3, Ch. 56.

[15] Bk. 2, Ch. 12.

[16] Bk. 3, Ch. 56.

[17] Bk. 2, Ch. 12.

[18] Bk. 2, Ch. 12.

Yet, considering man's imperfect nature, it is evident that such a course presents an almost insurmountable obstacle. May one in justice then ask him to tread without faltering that weary road which Christ Himself found so trying? The answer comes without hesitation or ambiguity. No man is expected to carry the Cross alone and without help, because Christ Himself is there to bear the bulk of the burden and make the path smooth, Christ from whom the priest receives strength and assurance through frequent celebration of Holy Mass. To use the words of the *Imitation*, " Without Thee I cannot be, without Thy visitation I cannot endure to live. And therefore I must needs often draw near unto Thee and receive Thee for the medicine of my soul, lest haply I faint by the way if I be deprived of this heavenly food." [19] " For this most high and precious Sacrament is the health both of soul and body, the medicine for all spiritual languor; hereby my vices are cured, my passions bridled, my temptations overcome or at least weakened, greater grace infused, virtue increased, faith confirmed, hope strengthened, and love inflamed and enlarged." [20] Who now can question a priest's ability to travel that royal pathway which the great High Priest has marked out? We may note here another manifestation of à Kempis's clear vision and deep understanding, for, at a time when a great majority discouraged and prohibited frequent celebration of Mass and reception of Holy Communion, Thomas à Kempis, perceiving the true nature and purpose of the Blessed Eucharist, pleads for, and indeed demands, such a practice.

As the image of the priest which the *Imitation* paints, unfolds itself to our view, a problem naturally occurs to the reader. How did the author expect priests of his day to become such under the circumstances of their environment and education, as we have seen them above? Here were students for the priesthood, and priests themselves, living in university centers and surrounded by influences which tended to produce characters quite the opposite of à Kempis's ideal. There was, in practice, no great distinction between the life of a cleric and that of a layman in these places. Moreover, it would be practically impossible for one, even with good will and intentions, to overcome the difficulties of this environment, and fashion himself to the pattern of the *Imitation*. Those who had not the opportunity of attending these institutions of learning, nevertheless entered the ministry under circumstances which militated against the formation of true priestly character. The answer is found in the *Imitation* itself, where à Kempis, fully cognizant of the facts, took pains accordingly to instruct and guide his readers in the manner of taking up their Cross and putting on Christ.

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[19] Bk. 4, Ch. 3.

[20] Bk. 4, Ch. 3.

The first great counsel is for all clerics to withdraw from worldly contacts, and, by so doing, remove the occasions of temptations and the circumstances that militate against spiritual advancement. In short, it is a plea for seminary life patterned after that of religious houses. The Brothers of the Common Life had themselves set the example by withdrawing from the world and living a community life governed by strict rule. Naturally opportunities for higher education would not be as great at first under these conditions as in the university. But à Kempis has anticipated this objection by pointing out the evils consequent upon a lack of proportion between the emphasis laid upon secular knowledge and that given to development of the soul. He brings out the fact that man's, and especially the priest's, first duty is toward the spiritual life, and that these other things, while good and proper, are of secondary importance. We are all familiar with the admonitions of the *Imitation* in this respect: " What will it avail thee to be engaged in profound discussions concerning the Trinity, if thou be void of humility and art thereby displeasing to the Trinity? " Again: " If thou knewest the whole Bible by heart and the sayings of all the philosophers, what would it profit thee without the love of God and without grace? "[21]

The author does not by these warnings intend to repudiate the value of intellectual accomplishment, but only to establish the true perspective of the spiritual and temporal in the eyes of his readers. His main concern is with spiritual not intellectual development which will receive sufficient attention once the necessary steps have been taken with respect to the character formation of the members of a community. With this attitude, then, the *Imitation* outlines for us the manner of life proper for an aspirant to Holy Orders. It instructs us concerning the necessary dispositions and qualifications for such an existence, and shows us how to make use of all opportunities and occasions for cultivation of the qualities which that state of life demands. The necessity of withdrawal from a turbulent world and the acquisition of a love of solitude and silence as a means of securing the great virtues which make one like to Christ are stressed throughout. For, as he says: " To whomsoever therefore withdraweth himself from his acquaintances and friends God will draw near with His holy angels." Again: " He therefore that seeketh to attain to the more inward and spiritual things of religion must with Jesus draw apart from the crowd." [22] The value of community life sheltered from the world for the formation of sterling characters is strikingly indicated in the passage, " Here therefore men are tried as gold in the furnace. Here no man can stand, unless he humble himself with his whole heart for the love of God." [23]

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[21] Bk. 1, Ch. 1.

The *Imitation of Christ* by Thomas à Kempis contains an ideal of the priesthood which cannot be surpassed, for it is the image of Christ Himself. Moreover, this work instructs us in detail concerning the manner of life requisite for the attainment of such an ideal. There is no aspect of his life for which the priest cannot find advice and guidance in the *Imitation*. If every priest, and every aspirant for the priesthood, would diligently read, meditate upon and practise the counsels given in the *Imitation*, he could not fail to reach a sanctity which would fit him for his mission as far as this is possible. It is for this purpose that our author gives us his well known prayer: " O Almigthy God, do thou assist us with thy grace, that we who have undertaken the office of the priesthood may be able to serve thee worthily and devoutly in all purity and with a good conscience. And if we live not in so great innocency as we ought, grant to us at least duly to lament the sins which we have committed; and in the spirit of humility, and with the full purpose of a good will, to serve thee more earnestly for the time to come." [24]

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[22] Bk. 1, Ch. 20.

[23] Bk. 1, Ch. 17.

[24] Bk. 4, Ch. 11.

DOUBTFUL DEBTS.

IT MAY BE WELL at the outset to assure my readers that I do not propose to enter on the subject of Probabilism, or any of the rival systems advanced as a guide to action when some obligation is in doubt. I have no intention either frontally or by a side wind, as it were, to attack or defend any one of them. Nearly everything relevant in the discussion of them has been said already. The question of the system one should adopt in order to acquire practical certainty in face of speculative doubt is a fundamental one in morals, and it is, moreover, thorny and intricate. If it is not adequately examined, it had best be let alone; for treatment of it that is meagre or condensed is apt to confuse and irritate the reader.

My aim in this paper will be as far as possible to steer clear of theory, and be severely practical. I will give the views of the theologians and their arguments on the subject of our duty to pay doubtful debts, without venturing to criticize at length or with any keenness the primary principle or set of principles that they adopt for the solution of doubts generally, and that may have influenced them in reaching a conclusion in the particular case in question. Accordingly, I shall for the most part allow the authorities in Moral Theology to speak for themselves, in fact, hold a symposium. I do not know whether those who read will be satisfied to hear that there is no obligation to pay a debt when there is a genuine, well-founded probability that this has been already done; in other words, whether those who support this liberal view, owing to their numbers and the strength of the reasons they advance, make out such a strong case for it that it can with a clear conscience be adopted in practice. It is quite true that it was always, and is even now, very widely contested, and that its defenders are so mild in their advocacy of it as to be almost apologetic. Still I think it will appear to anyone who does me the honor to read this article that the amount of support for it has been growing somewhat in recent times. And this, I think, makes it opportune to examine the subject in the light of the writings of those theologians who have a rather numerous clientèle at the present day.

To show the precise point at issue, I may emphasize the fact that there can be no question of shirking payment unless there is a positive and weighty, if not a decisive, reason to suppose that the account has been settled already. That is to say, no one contends that a merely negative doubt gives the debtor any relief in conscience. Thus, if his mind is a blank on the point, or if he has only a slender or trifling cause for thinking that he has cleared the debt, his obligation continues in full force. For no moralist would agree that mere surmise, or conjecture with only a very insecure basis of fact to sustain it, is of any advantage to a debtor who, accordingly, remains for practical purposes in the same position as if he were certain that he had not discharged his liability. It is only on the supposition that there is some relevant or significant fact going to show that he has done this that any difference of opinion manifests itself among the theologians.

It may be useful to make the point clear and concrete, by giving two or three illustrations. Let us assume that a man has hitherto invariably paid at Christmas all debts that he contracted during the year then drawing to a close. Now, it may happen on some occasion when the new year is considerably advanced that a doubt arises in his mind whether a particular debt contracted during the previous year has been paid off, and he cannot find any definite evidence to guide him one way or the other. But he may be able to fall back on the fact that he presumably did last Christmas what he was in the habit of doing, that is, cleared his accounts, and that he made no exception in the case of the debt that is now challenging his attention. In other words, there may be a presumption amounting to a probability in his favor; and the point to be determined is whether in the circumstances he can regard his liability as practically cancelled.

A similar probability on behalf of a debtor may be deduced from the fact that he has received no bill or statement of accounts, say, from a shopkeeper that has always in the past sent him such a reminder. Then, again, if he has a vague hazy recollection of having paid the debt, this may amount to a probability, just as a clear distinct remembrance of this would beget moral certainty.

On the other hand, if the person referred to already, who cannot spend a happy Christmas if he is in debt, usually gets and keeps a receipt from a dealer, or himself makes a note that he has paid this person, and later on he can find no such document, there is a positive reason against him that has to be set over against the presumption arising from the regularity of his previous payments. It is true, though, that one of these presumptions does not offset the other; I mean, it does not reduce the debtor to the condition of negative doubt, as would be the case if he had nothing to judge by on either side.

Of course, if the doubt has reference *not* to whether the debt has been paid, but to whether it was contracted at all, it is quite safe to hold that the obligation of the person in doubt is not in existence at all, or is in abeyance unless and until matters are cleared up one way or another. The reason of this is that his liberty is in possession and there is no reason conclusive enough to oust this, or deprive him of the sheltered position which he has from God, the Author of liberty, which is a primary and characteristic endowment of our rational nature. God has left man in the hand of his own counsel; and it must not be assumed without proof to the contrary that this prerogative is restricted; nor can the exercise of it be arbitrarily limited in any respect.

I have stood too long between the reader and the theologians, and it is now time to introduce these and let them speak for themselves. And I cannot do better than begin with Saint Alphonsus, who has so many special claims to be considered the Doctor of Morals. In his *Moral Theology*[1] he tells us that a person who is certain that he has incurred a debt, and is doubtful whether he has paid it, is still answerable for it. And he adds that this is the common teaching as enunciated by Suarez, Vasquez, Lugo and Sanchez. But if not only the debtor but the creditor is uncertain about the matter, the Saint says that Laymann and others hold that the debtor is responsible only for such part of the amount as corresponds to the strength of the reasons against his side of the case: that is to say, *pro rata dubii*, as it is put in Latin. Laymann goes on to add that he would not, if both parties are in doubt, condemn the creditor if he were willing to receive the entire amount in question, any more than he would censure the debtor if he omitted to pay this much; because of the probable reasons on which the contention of each of them is based.

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[1] Lib. I, n. 34. Cf. lib. III, n. 700.

Conformably to his teaching about debts of strict justice, Saint Alphonsus,[2] voicing the view of very many authors, believes that if a person is in doubt whether he has taken a vow, he is not bound by any obligation in the matter that the vow possibly or probably covers; whereas if he is certain that he has taken the vow, but is not clear that he has already fulfilled it, the duty of doing what he promised still holds, because the vow is in possession. However, he admits[3] that many are of the opposite opinion, and that he himself at one time thought this tenable, relying more on their authority and numbers than on the merits of their case. But on maturer consideration the Saint satisfied himself that their view is not probable. For when a doubt has reference to the very existence of a vow it is quite legitimate to say that the obligation of fulfilling it does not arise, inasmuch as the person's liberty is in possession; while, when it is unquestionable that the vow was made, this same liberty is dormant till the vow has been certainly fulfilled. The liberal opinion, he adds, can only be acted on if the weight or volume of evidence that the obligation has been previously met is so considerable as to amount to a kind of moral certainty. And the Saint reminds us that the same principle applies to the performance of sacramental penance.

Lugo,[4] another prince among moralists, holds with the common view that a person who is in doubt whether or not he has cleared off a debt is, notwithstanding the doubt, bound to pay it all. The two chief reasons he gives are that a certain debt is not discharged by a doubtful payment, and that the creditor's right is in possession. He then informs us that some do not press this solution of the case, if the creditor no less than the debtor is in doubt about the state of their accounts. These, according to Lugo, then altogether exempt the debtor on the ground that in such circumstances it is he that has the privilege of possession. But Lugo does not agree to this limitation of his liability, and justifies his refusal to do so by an appeal to the procedure followed in the external forum, where such a doubt on the part of the creditor would not prejudice or, at least, neutralize his claim to the entire sum. Lugo also refers in confirmation of his position to the rights accruing from a marriage of doubtful validity that was contracted in good faith.

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[2] Lib. I, n. 28.

[3] N. 29.

[4] *De Justitia et Jure*, disp. 18, sect. 1, nn. 7, sqq.

Others still, he tells us,[5] compel the debtor, if he has a sound reason in his favor, to pay only such an amount of the putative debt as is proportionate to the probability against him and on the side of the creditor—*pro rata dubii.* So if the chances on his side are equivalent, say, to three as compared with seven for the creditor, they would insist on his paying only seven-tenths of the debt. Lugo, however, does not accept this compromise any more than the last, and does his best through the means of analogy and examples to undermine the grounds of equity and fairness to which it owes its chief support. He assumes that it is not inequitable to make a man say his entire penance, although it is probable that he has said it already; or to fulfil a vow in its entirety in the same circumstances; or to say the Divine Office from start to finish, even though there is reason to think that he has said it before. Now, Lugo's argument, so far as I can understand it, would appear to be that if it is not asking too much of such a person to keep strictly the obligation he incurred, irrespective of the probability on his side, there is nothing unfair or out of the common in making the doubtful debtor pay the entire sum and not merely a portion of it. He further argues by analogy from instances where the debt or duty is not susceptible of division such as offering a Mass or repairing the injury done to some one's character: in such circumstances the restitution must be complete and not partial, and yet it involves no undue hardship on the debtor. And he winds up his attack on this compromise by again appealing to what happens in the external forum.

I need not remind the reader that these cases by which this great authority buttresses his assertion that the doubtful debtor is entitled to no relief would be solved by modern theologians in a more liberal spirit, and, consequently, that this reasoning *in so far as it is based on them* does not at the present day carry conviction to many. Indeed he himself in other contexts resolves these or similar cases in this same lenient spirit. Moreover, though he is such a strong champion of the very strictest view in his treatise on *Justice*, in other portions of his works, unless I am much mistaken, he gives considerable countenance to the liberal opinion which gives complete exemption to the debtor in question.

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[5] *Loc. cit.*, n. 11.

I am referring in particular to his treatise on the *Holy Eucharist*[6] where he is in controversy with Vasquez on the question of the infinite efficacy of the Mass. In answer to an argument pressed against his position, Vasquez replies that one reason why a priest cannot be allowed to satisfy for several offerings by the application of a single Mass for the intentions of all the donors, even though the Mass be infinite in its effects, is that this point is debatable, and one who has given a stipend enjoys a right to get, not merely probably, but certainly, what he has stipulated for. One rejoinder of Lugo's to this reply is that just as a person who bound himself to fast would fulfil his promise by fasting in a certain way, although it be doubtful whether this was a real fast at all, so if the principles of Vasquez are probable, a priest trying to satisfy for several honoraria by a single Mass ought not to be considered guilty of an injustice. And Lugo confirms this contention by referring to the case of a priest whose application of a Mass for the benefit of somebody is probably invalid, and who, notwithstanding, is not bound to offer another Mass for him.

Again, in his great work on *Penance*,[7] when contesting the view of those who oblige a man to confess a mortal sin that he has certainly been guilty of and has probably confessed before, Lugo puts this objection to himself. A person who owes £100 by reason of a contract is not freed from that obligation until he has certainly discharged it, and in the same way a certain fulfilment of the obligation of confession is imperative. Lugo's answer is that if this sum is owed by virtue of a gratuitous promise, a probable payment of it appears to be sufficient, in the same way as one who is bound to fast through a vow complies with his duty if he observes the fast in a manner that is sufficient according to a probable opinion. But if the money is due as a sequel to an onerous contract such as buying or exchange, then " perhaps " the claims of justice are not met by a probable payment, because it is not in accord with the spirit of fair play to give an uncertain consideration for certain value. Moreover, the intention of the contracting parties would seem to be that as the goods, for example, are certainly delivered, so the money for them ought to be certainly paid.

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[6] Disp. 19, sect. 12, nn. 248, 249.

[7] Disp. 16, sect. 2, n. 60.

It is I think a fair deduction to draw from this line of reasoning that Lugo, inasmuch as he uses the word "perhaps," and frames his argument so cautiously, regards it as an open question whether the claims of strict justice arising from a sale or other bilateral contract are satisfied by a probable discharge of them.

Lessius,[8] in raising the question whether there is an obligation on an insolvent debtor to give commitments, which are certain, priority to those that are doubtful, says that debts may be uncertain in many ways, for instance, if it is not clear which of two or three people is actually the creditor, or if it is doubtful whether the debt is due at all or not. And in this latter supposition which *prima facie*, at all events, covers the case of a probable payment of a certain debt, Lessius says there is no obligation at all to pay on the ground that "melior est conditio possidentis". In explanation of this same maxim Slater, in modern times, without referring explicitly to the point with which we are concerned, in his *Principia Theologiae Moralis* lays down like Lessius a principle that seems to cover and sanction the liberal view; for he holds[9] without any reservation that a person who has formed a probable opinion to the effect that he has satisfied an obligation is bound to nothing more, as is, he says, the very reasonable teaching of many authorities, in spite of the many others who take the opposite side.

Lacroix[10] first gives the three opinions on our case with which we are so familiar in modern text books, namely, (a) that the debtor is bound to pay the whole, (b) that he is bound to pay a part, and (c) that he is under no strict obligation at all. He then mentions the objections that are pitted against the last view, and the answers that are attempted to these, which he considers not to be quite satisfactory. Accordingly, he prefers the opinion of Lugo holding the debtor responsible for the entire amount, though it is possible to read between the lines an acknowledgment that this is rather a hardship on him.

One of the arguments that induces Lacroix to adopt a conclusion that is apparently unwelcome is based on the axiom that

[8] *De Justitia et Jure*, cap. 15, dubit. 1.

[9] See *op. cit.*, p. 51 (ed. 1902).

[10] *Theologia Moralis*, lib. III, pars 2, n. 571.

a certain debt is not adequately or equitably discharged by a doubtful payment. But as against this I venture to say that it appears to be equally unfair that a certain debt should be paid probably twice over, which is what the claim of the strictest school of theologians comes to. Another argument in the same sense referred to by Lacroix is the equally hackneyed or trite one, if I may say so with due respect, that the right of the creditor and the obligation of the debtor are in possession, from which no mere probability can dislodge them. Well, Lacroix is not at a loss to meet this, for he remarks that the debtor is also in possession of his money, and so no barely probable right of the creditor can force him to despoil himself of it.

This retort, which is evidently a favorite with those inclined to the liberal side, is combated and has its irrelevancy pointed out by Lugo,[11] Crolly [12] and others in reasoning that is so keen and subtle, and is vested with such a wealth or burden of technical terminology, as to be quite beyond my power to turn into ordinary English. Consequently, it may be enough to say that the theory of possession emphasized by so many authors in solving our case has nothing to do with *physical* possession. And, accordingly, it is irrelevant to say that the debtor has [physical] possession or control of the money with which he may be expected to pay the debt. Possession in the present context is practically convertible with the word " presumption ". So, when the respective rights of creditor or debtor come up for consideration, and when we say that one or the other is in possession we only mean to convey that his status is so favorable that the burden of proof is thrown on the other side, and if the arguments forthcoming from it are unsatisfactory, judgment goes by default to the person that is in possession, or in whose favor the presumption exists.

Lehmkuhl's [13] solution of the case is no doubt familiar to many of my readers, so I need only remark that, according to him, if on investigation it is much more probable that the debt has been paid, the obligation has quite ceased; or, at least, it need not be enforced on the chance that matters may be cleared up later on. He says that, as a rule, a sort of moral certainty one way or the other is attainable; but that on the rare occasions when a real invincible doubt exists he cannot fall in with the opinion of the few authorities that *completely* exempt the debtor from payment, nor can he positively recommend its adoption. But, on the other hand, this opinion is not quite useless or an encumbrance to the confessor; for when dealing with a somewhat intractable penitent, it enables him to understand and leave undisturbed the *bona fides* of this person, who wishes to guide his conscience by it, rather than by the proper rule—*pro rata dubii.*

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[11] *Loco cit.*

[12] *De Injuria &c.*, nn. 413, 414.

[13] *Theologia Moralis*, I, n. 1147 (11th ed.).

According to Vermeersch,[14] one who is laboring under a doubt of real importance, that he is unable to clear up, as to whether something that he is in process of acquiring or possessing belongs to another can continue to retain the possession that he began in good faith; and in this way he is in a position to obtain the benefit of prescription. For he is assumed to be in good faith from a theological point of view, and the law of prescription does not require good faith of any stricter kind, unless at the beginning of the period of possession. And the very same is true, continues Vermeersch, in case a doubt arises as to whether a person is bound to pay some debt if, after proper investigation, the principles of restitution allow one not to pay it. In due course prescription will make his position absolutely secure, unless indeed the law demands good faith of a "positive" character. But, he goes on, before this stage is reached, a creditor can always with a safe conscience invoke any legal remedy that is available to enforce payment of the entire amount that may be due to him, altogether irrespective of the good faith or bad faith of the debtor. Here Vermeersch seems to assume that the principles of restitution may allow a person to ignore a debt that has apparently been certainly contracted, if he is in doubt whether he has already paid it or not.

Accordingly, we are prepared for what he lays down when he comes to deal with this case of set purpose in n. 586, where he says, faithfully reflecting Lehmkuhl's teaching, that, if there is doubt about a payment having been made, the common opinion insists on at least a part of the debt being paid, unless the probability on the debtor's side is much greater than that against him. And he says that there need be no hesitation in allowing him ample time so that the position may be clarified, and his case strengthened, if the creditor makes no move against him. Some, however, this distinguished author adds, think that the opinion giving the debtor, who is honestly and invincibly in doubt, absolute immunity is safe enough for practical purposes. He then concludes by quoting without comment Lehmkuhl's summing up of the question, and the partical course he wishes a confessor to adopt, which we have seen already. Later on (n. 589, 5), however, Vermeersch is not so cautious, and in summarizing his views he admits that a penitent who wishes to follow the liberal opinion freeing him even from part payment or restitution must be allowed to do this: although the equality which is characteristic of justice would seem to require payment in proportion to the probabilities of the case.

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[14] *Theologia Moralis,* II, n. 406, 3 (ed. 1924).

Noldin,[15] having stated that the principles of Probabilism apply when there is question not only of the beginning of a law, but also of its cessation, comes to the conclusion that one who has a substantial reason for thinking that he has fulfilled a vow that he certainly took, is free of all strict obligation, just as if he doubted whether he took it at all or not. He then draws the further inference that in a doubt concerning the ending of an obligation Probabilism can be used in matters of *justice*, unless the culpable negligence of the debtor is the cause why the previous payment is uncertain. To this principle, he says, the objection is raised that justice differs from the other virtues in the point that it supposes that equality be observed between the parties, so that while the facts are open to doubt, the doubt should be recognized by making a payment in proportion to the strength of it. In reply to this Noldin acknowledges the paramount importance of equality to the extent that everyone must get what belongs to him when his claim to this is clearly established.

But when his right is questionable, justice holds the balance evenly, and does not lean to one side rather than to the other; and especially it does not demand that a possessor in good faith should be stripped of his property. Moreover, relations of perfect equality are impossible in the circumstances on account of the condition of invincible ignorance that prevails. For if payment has already been made and it is made a second time, the creditor gets more than his due, and the debtor is prejudiced to that extent. And when we are not able to recognize for certain what are the relations of equality, or to reëstablish them, there is no reason why the debtor should be put at a disadvantage, unless, of course, he is to blame for the state of uncertainty that obtains. Noldin refers to Bucceroni[16] as holding this opinion or being sympathetic with it. In his own *De Praeceptis*[17] he comes again to the same conclusion and for the same reasons. He calls attention there, however, to the fact recognized by everyone that the creditor can use the probability in his own favor to ask, or to sue in the courts for, the full amount that he thinks is owing to him.

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[15] *De Principiis*, n. 214, 3 (ed. 1905).

Ferreres,[18] whose teaching is practically identical with that of the Sabetti-Barrett text book, in reply to the query whether a person is free in conscience if there is a doubt or probability that his account is clear, says that if this is only a sheer or pure doubt, namely, one with a slight or meagre foundation or none, he is evidently not exempt. Nor is he when the presumption is against him, as it often is owing to the fact that the uncertainty is attributable to his carelessness. Outside these cases, and in the hypothesis of a real probability being on his side, theological opinion is divided, but the liberal view giving him a complete release can be followed in practice. Theoretically, he tells us, the authorities are in three camps. One group holds the debtor liable for the full amount, partly on the ground that responsibility for a certain debt entails more than a mere probable discharge of it; and partly because the duty rests on the debtor of being on the alert to pay without fail, or else bear the penalty of his default.

Others, according to Ferreres, consider that a sum must be paid proportionate to the probability that nothing has been paid already, at least if the two parties are in doubt. The creditor is not entitled to any more than this; for it would not be just to insist on his getting as much as if his right were certain when, as a matter of fact, it is quite open to question.

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[16] *Casus Conscientiae*, n. 12, 5 (ed. 1903).

[17] N. 451 (ed. 1905).

[18] *Theologia Moralis*, I, n. 860 (ed. 1923).

The third view mentioned by Ferreres frees this debtor from all obligation, for the reason that none can be properly imposed, unless the basis of it is certain. And he reminds us that although in practice the probability that the debt has been discharged cannot be readily admitted, still, if there is as a fact good grounds to believe this, the third opinion can be taken as a safe guide for one's conscience. For, just as the debtor, if he does not pay, runs the risk of injuring the creditor, so if he does pay in face of the doubt, he exposes himself to the risk of paying *twice*. This is especially true if there is a greater degree of probability on his side than there is against him, and if he is upright and habitually prompt in meeting his bills: the presumption is then all the stronger that he has settled this account. And his point of view becomes still clearer and more reasonable if he is under the impression that he certainly paid, although the creditor none the less denies this.

Gury, from whom Ferreres has borrowed the framework of his solution, shows more reluctance than some of his distinguished disciples in adopting the liberal view, as he insists on something more than probability, if the debtor is to be let off. For he says[19] that, although in questions touching what is purely right and wrong, a doubtful fulfilment of the law may be enough, the same does not hold in justice, inasmuch as the matter at issue can be divided between the disputants, and because God is more ready than man to relinquish His rights.

Génicot[20] gives the three opinions that I have referred to so often, and he recommends that as a general rule the debtor is earnestly to be exhorted to pay in part. But he considers the view defended at length by Waffelaert sufficiently safe in practice, namely, that the debtor is not, strictly speaking, bound to pay anything, provided the probability in his favor is true and solid, and provided he has not consciously done anything to cause the state of uncertainty which exists. He then takes issue with, and proceeds to attack the foundations of, the two stricter opinions. However he concludes by remarking that the cases where the liberal view he favors would be of any practical importance are few. For, generally speaking—and few will be found to question this observation—if proper steps be taken, the doubt will be found to be of a superficial character, and so full payment must be made as being certainly due, or else the debtor's contention will reach the pitch of moral certainty, and there can be no further question of his liability.

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[19] *Theologia Moralis*, I, n. 721.

[20] *Theologia Moralis*, I, n. 602 (ed. 1921).

I venture to hope that I have given the opinions of the theologians exhaustively enough to enable my readers, after sifting the various arguments put forward, to make up their minds whether or not there is a strict obligation in justice to clear off a debt that it is reasonably probable has been met already. I take it that most confessors, without scrutinizing the basis of the negative view too closely, would be disposed to welcome the hint of Lehmkuhl and Vermeersch that it may be utilized for the benefit of a penitent that is stubborn or difficult, or whose contrition and purpose of amendment do not seem to be very deep-seated.

Personally I wish to remark that I do not see why it should be insinuated—as it is sometimes—that the state of doubt we have been considering is the fault of the debtor rather than of the creditor. For it would seem to be equally the business of both to see that their accounts are clear or in order. And there is not, without examining the facts of each case, a presumption that one more than the other is responsibile for any confusion in their bookkeeping.

I may remark also, as was said in connexion with the teaching of Lacroix, that the popular argument that a certain debt is not adequately discharged by a doubtful payment is met fairly enough by the counter-argument that a doubtful debt cannot in equity require a certain payment.

As for what I may call the " ratio " view, that, namely, which insists on the payment of the debt *pro rata dubii*, this, as we have seen, means that a portion of it ought to be paid, the amount varying inversely with the strength or cogency of the argument or probability that it has been paid already. So that if this point is barely probable, a large percentage of the debt has to be paid, while if it approaches the borderline of certainty very little suffices. But I would ask with all respect, who can estimate with any nicety the degrees of strength in opinions, or divide the amount at issue in exact proportion to them. I dare say the reply may be made that justice and equity are sufficiently consulted by paying half the sum—as a rough and ready approximation. To be satisfied with such a clumsy substitute, however, would be to admit tacitly that the rule *pro rata dubii* is too subtle and refined for working purposes. It is, moreover, very doubtful whether the application of it can easily be made plain to the debtor or the creditor, or would be much appreciated by either of them.

I make this criticism with all diffidence, for I know that, as the Archbishop of Cashel [21] tells us, the prevailing or most popular opinion in theological circles at present favors this rule of a payment *pro rata dubii.* However, another eminent authority used to say that there is a chance that no injustice is committed if the very strict opinion is adopted, or if the very liberal one is adopted; but one party or the other is *certainly* victimized if the compromise theory be acted on. I suppose, though, as much could be said in depreciation of every compromise, and yet some individuals, and a great nation even, take pride in working out their destiny in a spirit of compromise.

It is hardly necessary to observe that if a creditor succeeds in obtaining a legal verdict in his favor, the doubtful debtor becomes liable, not only legally, but morally for the entire sum, for the reason that it is preëminently the function of the State to settle such disputes, and if the decisions of its courts are not conscientiously accepted, chaos or, at least, very unsettled conditions, would result in society. If the impartial ruling of the nation's judges were to give place to the caprice or prejudice of the individual, everyone's property would be at the mercy of the tyrannous and predatory elements in the community. Besides, the verdict of a court enhances the likelihood that the case of the person who secured it is well founded, and raises a corresponding presumption that the case of the other party to the dispute is weaker or less telling than, perhaps, he is willing to admit.

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[21] See *The Catholic Encyclopedia,* vol. XII, p. 441 d.

MEDITATION.

Its Providential Mission in a Priest's Life.

THERE IS NO EXERCISE in spiritual life commended more highly or with greater authority than meditation. If we may believe that the mind of the Church is adequately represented by popes, cardinals, archbishops, bishops, religious founders, ecclesiastical seminaries and spiritual writers of every degree of skill and excellence, one must say that the mind of the Church unequivocally represents meditation as essential in the life of a priest. This last phrase, "essential in the life of a priest," is somewhat indefinite and I leave it that way. My point is that all qualified authorities in the Church are in agreement in this attitude. One infers then that meditation should be a permanent factor in clerical life. The contribution of meditation to the life of a priest will naturally depend on his spiritual maturity or immaturity, on his good will or lack of it, on his spiritual zeal or indifference.

It means one thing to the priest who has to struggle with heroic loyalty against temptations that harass his very soul. It will mean another thing to the priest of placid ways, instinctive goodness and self-respect for whom temptations are minor incidents in life. It will mean something else to the priest who has caught the secret of growth in holiness and already shares the abundant life that Christ came to give.

Meditation will mean one thing to the priest of systematic and consecutive mind and another thing to those whose faculties move with difficult step and without much imagination. The priest must want what he needs. What he wants depends on what he wishes to become, for this is his real answer to the call of Jesus Christ. He must determine largely by himself the place that meditation will take in his life. His weakness and his strength, his past and his present, his personal contacts in the priesthood and elsewhere, his struggle toward interior honesty, his attitude toward interior dishonesty, his reverence or lack of reverence for his duty, must be understood and judged in relation to his whole philosophy of life before he can know what to do with meditation or what meditation can do for him.

It is necessary to understand that meditation as the mind of the Church conceives it is not a mere mechanical exercise regardless of the qualities brought to its performance. Unless it is quick with life, a luminous point between God and the soul, loved for its refreshing touch, it is not the meditation described as essential in the life of a priest. However, one who has convinced himself that he cannot meditate and finds no joy in his attempts to do so, while remaining faithful to the habit, maintains a true spiritual tradition and profits by it unconsciously. The time and the good will that are given to God are not given in vain.

I.

In the practice of meditation a certain time in the day is set aside for serious and undistracted reflexion on spiritual truths. A somewhat formal character has been developed which includes preparation, selection of points for consideration, the arousing of spiritual emotion and the forming of resolutions. It is intended to be intensely practical, of immediate value, to call faults to attention, to define clearly the obligations of virtue and to sustain spiritual aspiration. Those who can think clearly and consecutively prefer to do so. Others may be helped by books of meditation. Some may prefer to write. I have heard it said that this last method was used by Cardinal Newman, who meditated with a pen in hand.

For the purposes of this exposition a distinction is made between religious communities and diocesan priests. The practice of meditation is maintained so carefully in all religious communities, apart from the wish, policy or attitude of any member, that one may call it an axiom of community life. I understand that the greatest freedom is allowed to the members of a community as to the methods used and the helps employed. This tradition of community life recognizes the high place ascribed to meditation in the mind of the Church. For the moment attention is confined to secular priests, who are left largely to themselves to determine the quality of their spiritual life.

Now I do not know and I doubt if anyone else knows the extent to which our diocesan priests in parish life and related fields of priestly endeavor actually practise meditation. Their personal spiritual life and daily pieties are almost universally reserved against observation or discussion. One would hesitate to ask a priest whether or not he makes his daily meditation. And the priest who is faithful to the practice would hardly tell his friends what he is gaining from it. Personally I believe that the great majority of our priests are concerned about meditation and that they practise it under its own name or by substitutes that appear to them to be satisfactory. I have heard the statement made that many priests neglect meditation. One occasion occurs to mind when it was said that a decided majority of a rather large number of priests had stated that they did not meditate at all.

Mistaken attitudes will be found among these last-named. One may say for instance that meditation is all right for those who aspire to great sanctity, but one is not of that type. Another will hold that he gets sufficient spiritual enrichment from his daily contact with spiritual things—the Mass, sacraments, care of the altar and sick-calls—in consequence of which there is no need of formal meditation. Still another may think that he knows enough of spiritual truth already for the performance of his duties and the avoidance of mortal sin and he sees nothing to be gained for himself personally by meditation. There may be those who realize that the case for meditation is so strongly presented and powerfully sanctioned in the mind of the Church that they cannot dismiss it from consideration. They will read a meditation book perfunctorily or sit with vacant minds for a time and then feel that the duty of meditation is satisfied.

Some will be found who have erroneous impressions of themselves and of meditation, claiming that they are unable to meditate. The mood of the moment affects one. Efforts that had been made faithfully in the past seemed to produce no results. Discouragement followed and meditation was dismissed from active attention. Notwithstanding the overwhelming authority that supports the claims of meditation to serious attention, the process referred to may leave a priest perfectly content with himself. The recovery of interest in meditation then becomes difficult. The annual clerical retreat, if seriously made, furnishes opportunity to overcome such indifference and rediscover the place of meditation in spiritual life.

We unconsciously associate early morning with meditation. Universal practice places it ahead of the morning Mass, when one's time is freest from other claims. I have known of some who objected to the morning hour and set aside a period later in the day. This usually resulted in a relaxed attitude and accomplished nothing. On the other hand one finds priests who like to read the Breviary early in the morning. That obligation is definite and so understood. The obligation to meditate seems to be optional. The Breviary is read before Mass and the meditation is omitted and it is not supplied later in the day. Priests who retire late at night by habit and find it difficult to rise betimes in the morning are apt to remain in bed at the cost of their devotion and preparation for Mass. When one does not make one's meditation in the morning it is probable that it will not be made at all.

II.

Some overlook the fact that personal qualities or mental habits have much to do with a priest's indifferent attitude toward meditation. One finds occasionally a kind of recoil against self-knowledge and spiritual insight. The victim of this is scarcely conscious of it. Habits, temperament and views are comfortably adjusted to the disregard of meditation. There is no feeling of reproach and all seems well. One recoils against a disturbing self-knowledge which would lead to self-correction, self-discipline and greater zeal. New spiritual knowledge means new responsibility and increased authority of conscience in behavior. Francis Thompson expressed the thought in the *Hound of Heaven,* the soul fearing that, having God, it might have naught else beside.

Unless meditation issues in a practical resolution of betterment, its purpose is defeated. Indifference to goodness, to spiritual excellence in all forms, seems to affect the quality and outcome of meditation in a marked way. A priest who can witness noble example and remain unaffected by it possesses no gift of being easily edified. One who can read a noble page, rich in spiritual vision and appeal, and scarcely advert to it, surely lacks spiritual sense. It is to our shame that we leave untouched so many spiritual treasures to be found in literature, both prose and verse.

One who takes no opportunity of spiritual self-improvement, except when it is presented in the form of specific duty, will give no evidence of zeal. Such types would hardly be made uncomfortable by a resolution made in a morning meditation. A priest who witnesses a noble act of forgiveness in the conquest of violent temper and remains utterly unmoved by it would hardly get any good out of a morning meditation on self-control and forgiveness. Any resolution arrived at would probably be futile.

We are as we are. Priests vary in a hundred ways. Meditation is not an abstract, rigid something to be introduced into personal life unmodified. It is intensely personal. It is to be adapted to the whole composition of mental life. What it can do for the priest must be discovered by him in view of his whole interior life, his grasp of spiritual values, his experience and aspirations, his views of time and eternity.

Although all instruction on meditation sets this forth with perfect clearness there is a tendency—I do not know how widespread—to permit meditation to become something unassimilated, impersonal and ineffective. Failure to cultivate an appreciation of spiritual growth reacts badly on meditation. If a priest consciously or unconsciously assumes that he knows enough of spiritual truth to take care of his parish or do other work, he satisfies his rudimentary spiritual aspirations. He will see no reason for meditating. But if he cherishes ideals that waken in him a blessed discontent and urge him to share more generously in the abundant life that Christ came to give, he will know the rôle of meditation and never neglect it. I recall one priest who claimed that he had no need whatever of an annual retreat. If he had no consciousness of spiritual growth, the remark could be understood. One does not tire of quoting Newman's line—" To be at ease is to be unsafe ". The Pharisee was at ease with himself. Yet our Lord tells us that he went down from the Temple not justified.

III.

An interesting question arises as to the relation between meditation and preaching. If a priest who is faithful to the habit of meditation looks upon it in the main as a form of preparation of sermons, he will cheat himself. Of course, all preaching should be the result of serious thinking and preparation. Any sermon that represents little effort or thought does not give promise of much fruit. Now meditation is thinking about spiritual reality for the purpose of personal sanctification. One keeps one's own soul, one's faults, one's duties, spiritual aspirations and responsibilities in mind. In preaching, a priest thinks of the souls of others. He is teacher and guide. He interprets their needs, appeals to their imagination and intelligence, speaking in the name of Christ. Whilst each function serves the other, the two are distinct. One can lose zeal for personal spiritual growth in the larger zeal for the welfare of souls. I do not know how widespread this practice may be. A priest who during his annual retreat would spend much of his time making notes for future sermons might easily miss the self-discipline upon which the success of the retreat for him personally depends. Once he has taken everything that the retreat offers to serve his own spiritual welfare as a primary purpose, he should be free for the note-taking that would serve his future preaching.

The sermon motive can operate more freely in one's spiritual reading, the purpose of which is so close to that of meditation. The profit to be derived from either practice depends in large measure upon mental habits. We do many things nowadays without following through, without thoroughness. We read and think and converse superficially. Such habits engender a distate for thoroughness. It is to be expected that that would react unfavorably on the habit of meditation, which must be done thoroughly. The purpose of resolution based on meditation is to " follow through ".

A priest who had long association with Cardinal Gibbons once described the way in which he did much of his reading. He would take a volume, sit in his easy chair and read it attentively for perhaps half an hour. He then walked up and down the corridor of his home to think about it. He continued until he felt that he had assimilated what he read. He then resumed his reading and returned again to his walking. He read thoroughly, slowly and with good effect.

IV.

Looking back over the field that has been touched upon, one can point out a few elementary concepts that indicate the place of meditation in priestly life. Someone has well said, "What is false in you will yet betray you". The enlightened mind dislikes falseness profoundly, for truth-seeking is its essential function. False philosophies have misled civilization. They have stood in embattled formation against the progress of the Kingdom of Christ. Wherever and in whatsoever form falseness is found it gives constant promise of betrayal.

There is falseness in everyone of us, in every priest. This is the human lot. If we have false attitudes toward others, we do not see them with the eyes of Christ, nor do we reverence or help them as Christ would have us do. If we have false standards of evil, they will betray us constantly in our judgments. If we have a false sense of duty, it misleads us. If we have a false understanding of penance, self-denial, justice, charity or forgiveness, we will be led into offences against the standards as set forth in the teaching of Christ. If one were to dwell much on this thought one would be appalled at the dangers that confront us in spiritual life.

It is the providential mission of meditation to give us protection here. Error is so subtle and its insidious approaches are so constant that we have need of watchfulness always. As we become thoughtless and superficial we lay down the defences against error and become indifferent to it. The habit of setting aside a portion of every day to bring ourselves before God to judge not only our actions but also our attitudes in the light of His Presence, gives us a degree of protection against falseness whose value we can never overestimate. It is the truth that makes us free. Error makes us slaves.

If what is false in us will yet betray us, one sees at a glance the grave harm that results when a priest takes a false attitude toward meditation. Without a doubt one's practice of meditation reveals one's attitude toward it more effectively than any spoken word can. One approaches a true attitude toward it as one feels and thinks in harmony with the mind of the Church in respect of it. An attitude supported by every competent authority in Catholic life and history is a most satisfactory criterion of truth. A priest who departs from this estimate of meditation and asserts his own dissent enters undoubtedly upon a mistaken way, with the promise of harm to his spiritual interests.

The annual clerical retreat offers a golden opportunity to every priest to search out falseness that may have crept into his attitudes and stir the impulse to correct it. Any priest would do well to examine with unaccustomed thoroughness his attitude toward meditation. When the practice is faithfully observed, the effect is seen unmistakably in all other personal devotions and the way in which the sacraments are administered, priestly duties are performed, and relations with the people reflect the spirit of Christ and conquer temperamental failings. Meditation needs a background in personal life. First of all there must be a genuine enlightened interest in the spiritual life. Our thoughts follow our solicitudes. One who is solicitious of personal spiritual welfare and of zeal for souls will find thoughts bending always toward the spiritual realities that surround the race.

Following that interest one would look for the will to grow in spiritual life. They who feel that they know all that they need to know, who feel no need of further graces or surer insight, will not be at one with the mind of the Church in respect of meditation. Again one would look for the development of a spiritual way of seeing and judging things. Newman again speaks to the point: "A religious mind is ever looking toward God and seeking His traces; referring all events to Him and desirous of His explanation of them."

Aside altogether from these demands of spiritual vigor on which the habit of meditation should rest, the desire of a priest to fit himself more perfectly every day for the service of souls should be revealed in the earnestness of his meditation and his eagerness to grow strong in Christ for the work of Christ.

WILLIAM J. KERBY.

THE CHURCH AND THE FRENCH REVOLUTION: 1790-1792.

IN EVERY GENERATION there rises up someone, somewhere, who for a time is allowed to stretch forth his hand and to afflict the Church of God. In recent years persecution of the Church has been the order of the day in Soviet Russia, in Mexico, and—much more surprisingly—in Spain. The circumstances surrounding the sudden fall of Alphonso XIII are not yet fully known; but from the new and obscure situation created by his fall one thing emerged clearly and unmistakably—definite and active hostility to the Catholic Faith. Many people who forgot that revolutions are seldom the outcome of political and economic causes only and are nearly always the outcome of a moral and spiritual crisis, were astonished at the virulence of the hostility to Religion shown by great numbers of Spaniards. By such persons the phenomenon was regarded as inexplicable. Some observers however deemed it natural enough, if not, indeed, an inevitable consequence of the preexisting conditions. Democrats of the simpler variety are always inclined to assume that an advanced form of political independence is incompatible with the Religion of Authority and that there must be an inherent and inevitable conflict between the Catholic Church and Revolution. Others again hold the opinion of the Abbé Grégoire that such a conflict is not only needless but unnatural, because democracy means the extension to public affairs of the precepts of the Gospel and the real brotherhood of man cannot be realized without active recognition of the Fatherhood of God. Once more, therefore, we are confronted and still perplexed by the dilemma of the French Revolution: is there an inherent and necessary enmity between modern democracy and the Catholic Church?

As long as theoretical answers are given to this question the matter will become no clearer—men make answer according to their kind. It is of no avail to say that this or that should be or should not be. The stern fact is that this conflict has now risen once more and in what seemed, on the surface, the most unlikely of all places. This suggests that similar causes have been at work. What are they? Generalizations are no answer. Men are moved to strong action not by logic but by propaganda and organization. It is therefore in the highest degree probable that the anti-Catholic action of the young republic in Spain is the result of definite and active agencies working along known lines according to prepared plans. The nature of these plans can be guessed at, and it can, we think, be safely assumed that the prototype of the Spanish anti-clerical campaign is to be found in the earlier phases of the French Revolution. It may therefore be not unprofitable to glance back for a brief space at those stages of the French Revolution wherein the existence of subterranean designs and influences can be most confidently inferred from what took place on the surface.

There are gaps in the story of the French Revolution as it is ordinarily told to the general reader. In the books available for the English reader the most important thing of all is sedulously left out: there is as little as possible about the Church. The reader is given to understand that the priests were from the outset royalists and so inevitably incurred the hostility of the forces that made the Revolution; later on, when he finds them in the tumbrils he thinks that it was by some natural or logical sequel of events that they got there. The better informed reader, however, is apt to be puzzled and to be conscious of a curious gap in his knowledge, for there is an obvious hiatus in the accepted story. Such a reader knows vaguely that in the beginning the " lower " or unprivileged clergy were very democratic; he knows that not a few of them had been subscribers to the Encylopaedia and partisans of " the Enlightenment ", that they had many grievances against the prelates, that they made common cause with the lay members of the *Tiers Etat* to form the National Assembly. The next time the clergy are mentioned in these books our general reader is told that they had been disendowed, stripped of their wealth, as part of an attempt to meet the deficit and stave off national bankruptcy and that concomitant reforms and administrative changes made by the Assembly reduced the number of sees and dignities and sinecure offices. He learns moreover that their general status had been brought within the Constitution, that the religious orders had been dissolved, and that the Pope had denounced these proceedings. He is left to draw the inference, so easy and natural to the non-Catholic, that anti-national and ultramontane influence had caused the trouble and turned the clergy against the Revolution. Reading on, he next reaches the stage where the clergy are being treated as enemies, persecuted, hunted down, massacred, sent to the hulks or the guillotine. But how has this state of things come to pass? What has happened in the meantime? Manifestly, there is a gap in the story; something of importance has been omitted.

This question, the answer to which will not be found in English books, raises many more. Why was an attack made upon the "lower" clergy, who in 1789-90 were ardent democrats and reformers? Why were these men driven against their will into antagonism? Was there any necessity that such a thing should happen? Why did the Revolution go out of its way, as it were, to make war upon men who had welcomed it? Until the reader has asked himself these questions, he really understands very little at all about the French Revolution. As soon as he does so, he realizes that in the books available to him he is not provided with answers. Still less is he in a position to understand that deep and abiding quarrel which, inherited from the Revolution and continued openly and covertly throughout the nineteenth century, is still going on and remains the governing factor in the politics of the Third Republic.

There are two passages in Lord Acton's *Lectures on the French Revolution* which are certainly the most significant in that remarkable book. The first is this: "The (National) Assembly by a series of hostile measures carefully studied and long pursued turned men who were enlightened reformers and true democrats into implacable enemies and thereby made the Revolution odious to a large part of the French people" (p. 165). The second is as follows: "The appalling thing in the French Revolution is not the tumult but the design. Throughout the fire and smoke we perceive the evidence of calculating organization. The managers remain studiously concealed and masked; but there is no doubt about their presence from the first" (p. 97).

These striking utterances are unheralded and unexplained. The first occurs in Acton's uncandid and inadequate account of the Civil Constitution of the Clergy; the second, in another context, seems to have escaped from him rather than to have been uttered of set purpose. Yet he beyond all men could have amplified and demonstrated these verdicts out of the immensity of his knowledge and it is lamentable that he did not choose to do so.

The *fons et origo mali* was the Civil Constitution of the Clergy. This famous measure, called by M. Louis Madelin, " the Pandora's box of the Revolution ", was concocted by a coalition of regalist lawyers, philosophers, Gallicans, and Jansenists, with some help from a handful of Huguenots. There is no need nor is there space to describe it here. The two best and fullest accounts of it, from opposite standpoints, are to be found in one of the works of the late Professor Albert Mathiez: *Rome et le Clergé Français sous la Constituante* and in the first volume of the celebrated *Histoire Religieuse de la Révolution Française*, by Pierre de la Gorce, whose recent death was an irreparable loss to Catholic historical scholarship. The ultimate consequences of this fatal measure are however better known than the immediate sequel. The steps taken to enforce the Civil Constitution of the Clergy make up precisely that chapter which is missing from nearly all the books. These are " the hostile measures long studied and carefully pursued ". These acts constitute the process by which the orthodox clergy, that is, those who refused to accept the *Constitution Civile*, were turned into opponents, victims and finally martyrs. It is therefore worth while to give a short account of the process and to show that the action taken was in pursuance of an anti-Christian conspiracy.

When the essentials of the Revolution had been achieved, as they were within the first twelve months, when royal despotism and aristocratic privilege had been abolished, when there was equality before the law and uniformity of judicial procedure and administrative practice, with universal acceptance of the Declaration of the Rights of Man and of government by discussion, what further need was there to continue the Revolution? What necessity was there to keep the ferment in existence and to increase it? There was, however, a resolute minority who succeeded in doing so, and the motive and the *modus operandi* are both found in the systematic attack upon the clergy. They were hounded down for not accepting a thing that it was known they would not and could not accept. The successive stages of this attack fill the gap in the story between the promulgation of the measure and the September Massacre, the least known and least understood period of the French Revolution.

The " management " is seen in the way in which the assault upon the clergy was developed when there was no further occasion to attack the king. When it had been brought to a certain point, Louis XVI became involved not so much in his capacity as king as in his simple character as a Christian and a Catholic. The attack was then transferred to him for attempting to protect men who had come to be regarded as public enemies. King and priests were then confounded in a common hatred. When he attempted to use his veto on their behalf, his destruction and theirs were accomplished. That is the meaning of the deep saying of a contemporary that "three Latin words had been the ruin of France: *Deficit, Veto, Unigenitus* ".

The Civil Constitution of the Clergy did three portentous things: it eliminated the Pope, it presbyterianised the Church, it subjected the Church openly and completely to lay control. The measure was debated and opposed in the National Assembly, but the defenders of the orthodoxy were badly advised, heavily outnumbered, and quickly dispirited, and it was passed on 12 July, 1790. During the following months attempts were made by the bishops acting through the king, and through Cardinal de Bernis, the ambassador at Rome, to obtain the sanction of the Pope to the less objectionable portions of the measure. It was hoped that, if Rome accepted most of it as matters of administrative and financial reform, the other parts, to which there was the gravest doctrinal and canonical objection, might be modified. Louis XVI detested the measure, but he was between the hammer and the anvil, for the Assembly was determind to force him to give his assent without waiting for the decision of the Pope. Louis had given his assent on 22 July, and then tried hard to postpone publication of it, pending negotiation with Rome. The usual delays occurred, and in the meantime the excitement in France grew, incidents were created, and at last on 24 August, 1790, Louis gave his reluctant assent to publication. On 27 November, 1790, the Assembly passed the *Loi du Serment*, whereby all ecclesiastical functionaries who had not taken the oath of adhesion to the Constitution *within a week from the date of the royal assent*, were to be deprived. Louis XVI gave in, and the mischief was done. This act of the Assembly had enormous consequences. It was a defiance to Rome; it put the king in a false position with the Pope, and with all who meant to resist the new decree. It rendered inevitable the enforcement of the measure by persecution. All this was foreseen and intended. In the eye of the coalition which had inflicted this terrific blow on the French clergy, it was avowedly an act of revenge; to the Voltairians it was revenge for Calas and La Barre; to Lanjuinais and Camus it was revenge for Port Royal and the Bull " Unigenitus "; to Barnave and Rabaut St. Etienne it was revenge for the Revocation of the Edict of Nantes.

Two " Days " are known in French history as " The Day of Dupes ". The first was Monday, 11 November, 1630, when the crowd of courtiers who had taken Richelieu for a sinking ship and had acted accordingly found themselves woefully mistaken. The second was Tuesday, 4 January, 1791, the day appointed by the National Assembly for the taking of the oath of adhesion to the Constitution, which oath was made to include and involve acceptance of the detested *Constitution Civile du Clergé*. The day was called " the Day of Dupes " at the time because those who in loyalty to obvious Catholic principle refused to take the oath were thought to have needlessly exposed themselves to deprivation of their positions and to have put themselves in the wrong for nothing; and it has been called by that name ever since. Events, however, soon demonstrated that those who put their trust in the Revolution were the dupes.

Forty-seven bishops out of forty-nine, and two-thirds of the curés who were members of the Constituent Assembly refused to take the oath and to accept the Civil Constitution of the Clergy before the decisive word came from Rome; for Rome had been consulted and had not yet spoken. But long discussions had already made the position tolerably clear. The manœuvre of the Assembly had placed the French clergy in a terrible dilemma. If they accepted the Civil Constitution they would be untrue to a basic principle of the Catholic Church. If they refused, they rendered themselves liable to be treated as enemies of the Revolution, as partisans of the *ancien régime*. Though they were sincere friends of the Revolution the majority refused to render to the new Caesar the things that were God's and they refused to take the oath. There was however a minority of conformers. Seven bishops and ninety-one of the curés in the Assembly took the oath and thereby initiated the schism that their enemies so much desired. From that day forth there were two kinds of clergy in France, *assermentés* and *insermentés*, jurors and non-jurors. Before long the public authorities espoused the cause of the *assermentés*, and set themselves to the task of installing them in the posts from which the *insermentés* were expelled. Then the jurors and non-jurors became known as *intrus* and *réfractaires*, as we should say Intruders and Recalcitrants; and then very soon came persecution.

A time limit had been fixed by the Law of 27 November, 1790. The oath had to be taken on or before Sunday, 9 January, 1791, by the general body of the clergy; by those who were deputies in the Assembly it had to be taken by 4 January. On the night before the appointed day, intimidation began. The municipality of Paris had ordered that the decree of 27 November was to be placarded. But when the placards appeared next morning, people read that whosoever refused to swear was a disturber of the public peace. This was false. Those who might refuse to swear stood to lose their positions, but they were to lose them for a default; they were not yet accused of actually doing anything illegal.

Inside the Hall of the Assembly the same force had been at work as outside. A gang of so-called spectators rapidly filled the benches allotted to the public and set themselves—unrestrained by anybody—to applaud those who took the oath and to shout derision and menaces at those who did not. Barnave, a Protestant and a bitter enemy of the clergy, demanded a roll-call of the clergy who were members of the Assembly. This was to call public attention to those who refused the oath. But the manœuvre did not altogether succeed. The first to answer was a bishop who made a ceremonious little speech, giving a courteous turn to his refusal, quite in the manner of the ancien régime. Many of the priests followed suit, nearly all of them saying something to the point. This began to take too long and also was very annoying to the patriots in the gallery. So it was stopped. Cazalès, a Royalist and a Catholic, moved that the Assembly should declare that it had no wish to interfere in spiritual questions. His motion was defeated. Barnave then got up again and moved that all clerics who were not registered as having taken the oath should be deprived. This was duly carried. Meanwhile the mob outside had set up the cry, "*A la lanterne, les rebelles!*" The sombre and turbulent city of Paris, then as always, was the great protagonist in this tragedy.

The press then got to work. Pamphleteers, most of them anonymous, began to attack the clergy with every kind of threat and insult. A list of those who had refused the oath was nearly always appended to these attacks. Camille Desmoulins, in *Les Révolutions de France et de Brabant*, poured out insult and sarcasm and a lot of nonsense about Nero, Machiavelli, and tyrants in general. Prudhomme, in his organ, used all kinds of threats. Marat boiled over, and in his infamous rag, *L'Ami du People*, openly advocated murder. Caricatures of the Pope, of the bishops, of abbots, monks and friars soon appeared on the hoardings. The theatres put on plays about Calas, about the Inquisition, about St. Bartholomew's Day, and about people who were forced into monasteries and convents and so forth. All this campaign developed a few days after the appointed date, 4 January, 1791. Who organized and paid for it, nobody knows for certain.

The municipality of Paris next invited all ecclesiastics resident in Paris to come forward and take the oath. This was going beyond the law because the only people now affected were the incumbents of benefices, parish priests and clerics holding appointment as teachers. But Paris then contained a great many unbeneficed clergy, monks from the dissolved monasteries, priests under suspicion, and clerics who had already thrown up clerical life. The intention was to swell the number of those who had taken the oath. Direct personal pressure was at the same time brought to bear upon the curés of the most prominent parishes, for instance, St. Sulpice, St. Roch, St. Eustache. On Sunday, 9 January, the day for the general taking of the oath, the churches were invaded by bands of men who shouted to the priest in the pulpit that he had to take the oath. A majority was said to have taken the oath that day in the churches of Paris, but it was subsequently found that in this majority there figured not only the suspended priests, and homeless monks, but clerics in minor orders, sacristans, and choirmen. Throughout the country the oath was taken at first by a small majority. After the publication of the brief wherein the Pope condemned the Civil Constitution of the Clergy the figure sank, through retractations, to about forty-five per cent.

The beginning of the formal schism was the work of Talleyrand, his revenge for his forced vocation. He consented to consecrate the first pair of constitutional bishops, Expilly to Quimper, and Marolles to Soissons. After Lomenie de Brienne and Jarente had flatly declined to act, this was done by Talleyrand on 24 February at the Oratoire. The majority of clergy at the Oratoire disappeared for the day and left the place to the three consecrators, Talleyrand, Dubourg-Miroudot, Bishop of Babylon, and Gobel of Lydda, *in partibus infidelium*.

Very few clergy, but all the official world and the politicians were there. The Roman Pontifical was used, but of course no bulls from Rome were read and no oath of fidelity to the Pope was taken. The protests of the Chapter of Quimper and of the actual Bishop of Soissons were ignored. Later in the day, the two new bishops appeared in the Assembly where they met an enthusiastic reception. They then repaired to the Tuilleries, where Louis XVI turned his back on them. However, the schism was now started, and within a few days Expilly and Marolles consecrated Saurine who shortly afterward laid hands upon five of his associates. Lindet, who was in the first batch, was soon consecrating others. Before long there were sixty constitutional bishops; Gobel, the Cranmer of the Revolution, was responsible for no fewer than thirty-six, he himself having been instituted to the new metropolitan see of Paris by Talleyrand. That polished sceptic had taken no further part in these sacrilegious farces; he had watched them with sarcastic smile, and then quietly divested himself of episcopal office and priesthood. In later times he was wont to amuse himself and others by the cynical assertion that he and he alone had preserved the continuity of the ancient hierarchy of France. By the end of May, 1791, all the constitutional bishops had been installed and recognized by the civil authorities.

The reduction in the number of parishes under the Civil Constitution of the Clergy made it somewhat easier in big towns, to find the requisite number of conforming clergy to be curés of the ecclesiastical parishes which now coincided with the civil parishes. But trouble soon began in the country. Mirabeau, who could not blind himself to realties, let the cat out of the bag when he said openly in the Assembly: " If the Assembly imagines that the deprivation of 20,000 priests is not going to make any difference, up and down the country, it must be blind." The prediction soon came true. Trouble broke out almost everywhere, even in places where the clubs and the patriots were numerous and active. The Catholics adopted the line of passive resistance, and stayed away from the parish churches. The revolutionaries attended the services at first, not from piety, but as a political act, to see their nominee at work. In the towns the churches where there was a new constitutional priest soon became empty, whereas in the country places, the fact that the priest had taken the oath made, at first, no difference, because everything in externals was just the same. About this time there were a good many transfers of relics from dissolved monasteries to parish churches, and the peasants who had seen the closing of the monastery with complete equanimity were rather pleased at the added importance that had accrued to their own church. But all this was a transient and illusory peace. In nearly every place there was at least one non-juring priest who somehow and somewhere said Mass, and to his Mass went all the true believers. Thus, inevitably, the non-juring priest by the very fact of his existence, became the focus of dissension. Interested parties soon turned this dissension into a little local civil war.

It was in Paris naturally that the discord became acute. Pious women, especially of the well-to-do classes, began to flock to the convent chapels, particularly to those of the Sisters of Charity, where non-juring priests said Mass, and heard confessions. The unseen enemies of the Church then organized a series of horrible outrages of which no mention is made in any ordinary account of the Revolution, and of which very little is said in even the better books. They spread atrocious lies among the populace about the aristocrats who resorted to the chapels, and mobilized against them " les poissardes, les dames des Halles, les dames des Marches," who were for the most part the women of the streets. The same procedure was followed as on the famous march to Versailles of 5 October, 1789. These furies were led by men dressed as women, and their natural savagery was worked up by wild tales about aristocrats spending in debauchery the money given for the poor and about plots to murder the constitutional clergy. They broke violently into the chapels during Mass, fell upon the nuns and the worshipers and then and there flogged them. These horrible scenes took place almost simultaneously in more than a dozen chapels in Paris. They were obviously the result of organization, for they were repeated very soon in distant places such as Lyons, Le Mans, and La Rochelle, and somewhat later, Nantes. Nowhere did the authorities interfere while these outrages were in progress, and nobody was ever punished for any of them.

These odious and abominable scenes produced a reaction and the Assembly was called upon to legislate against disorder. The king sent a protest to the Department of the Seine. Measures were taken, but these measures had the effect of still further curtailing liberty of worship for Catholics. All convent, college, and hospital chapels were to be closed altogether to the public. Every building which private individuals wished to devote to the purposes of religious worship of any kind was to bear outside the principal entrance an inscription to that effect, to distinguish it from " churches belonging to the Nation, and maintained at its expense ". The inscription was to be approved by the Directory of the Department before the year (1791) was out. These " licensed conventicles " were not to be used for attacking or disparaging the Constitution, the laws, or the authorities; if they were, they would be closed at once. By this enactment there was to be an end of violence and offences " contrary to the full religious liberty recognized and guaranteed by the new Constitution ".

On the strength of this decree "a private society of Catholics", in reality the curé of Saint Sulpice, hired for six weeks the Theatine Church on the Quai des Théatins (now Quay Voltaire). It was just before Holy Week, and the anxiety of the faithful to have the Holy Week and Easter services was very great. The inscription had been approved, but when the church was opened at 7 A. M. on Palm Sunday, 17 April, by some mistake the inscription had not been put up. The church was, at that early hour, already surrounded by the men of the clubs, who molested the faithful as they arrived, affixed an insulting inscription of their own to the door, and then broke in and put an end to the service. Bailly, the Mayor, was sent for. He called out the National Guard, checked the disturbance and had the inscription removed. As soon as he had gone, it was replaced with this addition: " Removed by order of M. Bailly, replaced by order of the citizens ". The Department officials put up a poster, proclaiming the legality of services in the church.

This was at once torn down. On the following day the newspapers applauded those who had made the disturbance, saying that the worshipers at the Theatine church were the real schismatics and that there ought not to be two forms of worship in one religion.

The affair was brought before the National Assembly. Treilhard, one of the principal artisans of the Civil Constitution of the Clergy, argued against any liberty of worship being accorded to the non-jurors and impudently developed the assertion that it was they who were creating a schism. It was a typical speech of a *parlementaire*, who argued that the Catholic Church had but one form of worship, therefore the legally appointed clergy, as public functionaries, supplied that one form: the others were necessarily schismatics, intruders and disturbers of the peace. The question was referred to a special committee and thereupon Talleyrand and Sieyes—unlikely people, but it is the fact,—appeared as defenders of religious liberty, and contended strongly that the *culte Catholique non-conformiste* (as if they were some queer sect) ought to enjoy complete liberty. On 7 May, 1791, a compromise was adopted: " Non-juring priests were to be allowed to say Mass " (but Mass only) in " constitutional " churches; non-juring Catholics were to be allowed to assemble for worship in buildings rented for them; but if anything was said therein against the Civil Constitution of the Clergy, the building was to be immediately closed.

The Assembly had thus declared in favor of a very limited freedom—a bare toleration—of Catholic worship. But this was soon rendered nugatory by mob violence. On 2 June, Ascension Day, the rabble again burst into the Theatine church during Mass, and then and there demolished the altar. Lafayette and Bailly appeared and harangued the rioters about Liberty and Legality and so forth. They then went away, and violence began again at once. The result was that the church was again closed, this time for ever.

It will be noticed that the Catholics had three sets of people to deal with. The National Assembly was mainly hostile, but not violently so, and it contained a minority of rather lukewarm friends; the local authorities, i. e. the Department Authority and its officials, were less friendly and their attitude oscillated between neutrality and a hypocritical complicity with the mob.

Then there was the mob whose behavior has been briefly described. Behind these mobs stood concealed, as always, the unknown and anonymous managers who incited, led and paid them for what they did. Does anyone imagine that the people of the back streets, if left to themselves, would have been filled with murderous fury at the idea of some hundreds of ladies hearing Mass or going to confession? And—this is the point—could these illiterates have concerted and carried out an organized program for preventing it? Were the women of the streets, who vented their obscene fury on the Sisters of Charity and the congregations, burning to uphold the "Constitutional" clergy? These hideous outrages were carried out by the very same kind of people—i. e. wild women and ruffians masquerading as women—as those who broke into Versailles on 5 and 6 October, 1789. The similarity of the procedure is striking; there must have been similar incitement.

Whilst these debates were in progress, the content of the brief, *Caritas*, of Pius VI dated 13 April, 1791, in which he condemned the Civil Constitution of the Clergy, and the schismatic and invalid consecrations, became known in Paris. A demonstration was immediately organized. An effigy of the Pope, eight feet high, labelled in front *fanatisme* and on the back *guerre civile* was paraded round the Palais-Royal and duly burnt. The nuncio protested, but got so little satisfaction that he quitted Paris.

Scenes of violence and mob demonstrations however were not confined to the capital. By this time the country had become covered with a network of clubs which had been propagated from the masonic centres at the Palais-Royal. These clubs,—the English word was used—were nearly all called, at first, *Les Amis de la Constitution*, after the pattern of the great revolutionary clubs of Paris, Jacobins and the Cordeliers. These provincial clubs took upon themselves the task of seeing that any anti-clerical decree passed in the Assembly was quickly made known and applied, as far as possible. In the smaller places, the clubs made a point of welcoming and upholding the *curé assermenté*; in the large towns they did the same for the newly-arrived constitutional bishop. As the dissensions created by the coëxistence of the two kinds of clergy increased, so the clubs became more active. They put pressure upon the local authorities and in many places compelled the latter to act when otherwise nothing would have been done. As matters grew steadily worse, the orthodox clergy and the faithful found almost everywhere a revolutionary garrison or nucleus, watching them, ready to report them to the Assembly at Paris, ready to rouse the general mass of the people against them wherever that was feasible, ready in all places to goad the local authorities to harass them. It is not too much to say that this network of clubs constituted the " secular arm " of the Revolution, for, by their influence over the National Guard and the populace, they exerted the physical force that formerly belonged to the law. Even in the villages this kind of thing was to be found. Beugnot relates in his Memoirs that quite in the early days of the Revolution he went one day into a village inn and found there a dozen men seated round a table, holding a vigorous discussion. Mixed up with the bottles and glasses were pens, ink, and paper. One of them had in front of him some sort of register. Very quietly Beugnot asked the landlady who these men were. Her reply was: " I don't know what they are up to. They are here from morning till night, drinking, swearing, and denouncing everybody. They say that they are a Committee."

The religious question entered largely into Louis XVI's motives for the famous flight to Varennes. Ever since he had given a reluctant sanction to the *Constitution Civile*, he had been tormented by remorse. As Easter approached, the time when the kings of France had been wont to receive Holy Communion publicly, he learned with horror that he was expected to receive the Blessed Sacrament from the hands of a " constitutional " priest. Great pressure, public and private, was put upon him with this object. In order to escape from the dilemma the Royal Family attempted to leave the Tuilleries for Saint Cloud, and were forcibly prevented by a mob. Then on Easter Sunday he and the queen were more or less forced to attend a Mass said by a *prêtre assermenté* at Saint-Germain l'Auxerrois, the parish church for the Louvre. It was then and there that the king definitely resolved upon flight. We know it from the open letter which he left behind him on his desk. Nothing is more remarkable than the skilful way in which the two things were combined and used alternately to heighten one another. Pressure upon the orthodox clergy was used to expose and increase the weakness of the king's position; then his powerlessness was exploited to intensify the pressure on the *insermentés*. On the very day that the king fled, there was a fresh decree against the non-juring clergy.

From this time, June 1791, we perceive a definite beginning of persecution. The *prêtre insermenté* is treated as a suspect. Another special term is coined to designate his attitude—*incivisme*. Already he is, as it were, halfway outside the pale, halfway down the slippery way that leads to outlawry. The local authorities, under sustained pressure from the clubs, are now making ready either to deport him or imprison him. It was on account of the orthodox clergy, so said these men, that the king was in league with the foreigner. He had attempted to leave the country and to concert with foreigners and with emigrés, an invasion, in order to restore aristocratic and clerical privilege. Therefore the priests were dangerous. Therefore they must be put under restraint. At Quimper, Nantes, and other places, the departmental authorities made ready to banish all non-juring clergy from the parishes where they had ministered. At Angers, Strasbourg, and other centres, they proposed to intern them in concentration camps; and in no circumstances was any priest to reside within fifteen leagues of the frontier. In the middle of July 1791, the Strasbourg decree was brought up in the Assembly. Malouet protested, and quoted the Declaration of the Rights of Man. Article X of the Declaration says that: " No person shall be molested for his opinions, even such as are religious, provided that the manifestation of those opinions does not disturb the public order established by the law." Article XI runs: " The free communication of thought and opinion is one of the most precious rights of man. Every citizen therefore, may freely speak, write, and publish his sentiments; subject, however, to having to answer for the abuse of the 'liberty' in cases determined by the law." But Malouet's protest was no use; the Strasbourg decree was approved.

By this time a great change had come to pass. In July 1789 Catholics, as such, enjoyed a position of privilege; by July 1791 they no longer had the same rights as other people. Then came a sudden lull in the storm. The National or Constituent Assembly, that had been in existence since 17 June, 1789, was now drawing to its end. In September they were to dissolve and to give place to a new body, the Legislative Assembly, for which the members of the first, or Constituent Assembly, would not be eligible. So the latter postponed all further hostilities, such as a proposal for applying the Strasbourg decree to the whole country, and contented themselves with completing the task from which they took their name, i. e. the production of a Constitution. This was duly codified, and on 3 September, 1791, was presented to the king. They did not after all embody in this National Constitution, the *Constitution Civile du Clergé*, as they could have done, and there was a general pretence of reconciliation. As part of the rejoicings ordained for this time of peace and joy, when the king had accepted the Constitution, a general amnesty was proclaimed. *Te Deums* were sung—they were always singing the *Te Deum* in those years. In reality the task that had been so cunningly and so steadfastly pursued was for the moment being left by the Constituent Assembly to their successors. " Sire," said Thouret to Louis XVI when the king formally approved the Constitution: " you have now brought the Revolution to a close." At the same moment Barnave was whispering to the man beside him: " I consider that the establishment of any liberty in France is simply impossible."

The new Assembly, known to history as the Legislative Assembly, met at the beginning of October 1791. Owing to the self-denying ordinance by which the members of the Constituent Assembly had declared themselves ineligible, the new body was composed of entirely different and more advanced people. There were virtually no representatives of the upper classes; none at all of the populace. The day of the *sans-culottes* had not yet come; the new Assembly was wholly bourgeois. It contained ten constitutional bishops, sixteen constitutional priests, about ten military men, twenty-eight doctors, some fifty business men, and about as many farmers; all the rest, to a total of 720, were magistrates, officials, barristers and solicitors; in fact, there were more lawyers than all the rest put together. The divisions were roughly, Right, Centre, and Left, that is, the Constitutional Conservatives, the Undecided, and the Progressives; the Right numbered 140, the Centre about 250, the Left 330. The names of some of the new members soon became well known, and have been so ever since —

Condorcet, Brissot, Ducos, Guadet, Gensonné, Isnard, Vergniaud. Some others were destined to a sinister celebrity — Couthon, Basire, Thuriot, Merlin de Thionville, Chabor, Ichon; and a few more were apostate priests.

Couthon opened the attack: "We are sent here to restore calm; we shall never accomplish it unless we take rigorous measures against the refractory priests." How that was going to restore trade, get in unpaid taxes, and enable all sorts of new arrangements to work smoothly, he did not explain; but he deemed it urgent that there should be measures for the protection of the constitutional clergy. A week after the opening of the Assembly the question came up in an acute form. La Vendée had been in a ferment. Two commissioners, Gallois and Gensonné, now made their report on the troubles. Gensonné stated the case fairly at first. The Civil Constitution of the Clergy was undoubtedly the fount and origin of the trouble. The attachment of the people of La Vendée to their religion and their clergy was profound and unshakable. Then the orator had to develop the brief with which he had been entrusted. The new clergy had not had a fair chance. The dispossessed bishops, the dispossessed clergy, the monks and above all, the nuns, had upset everybody. Could this state of affairs go on? Against his will he had to admit that the only grievance of the peasants of La Vendée against the new order of things was the interference with their religion. But could the churches be left in the hands of the Roman Catholics? The coëxistence of the two cults would, he declared, bring on a civil war; so the decision was left to the Assembly.

Thus the Legislative Assembly inherited and continued the fatal quarrel. The manner in which things were discussed was particularly ominous. Nobody ventured to speak for the Catholics, *as* a Catholic. Everybody who spoke for them began by dissociating himself from them and pleading for toleration for these erring and misguided people; naturally this semi-contemptuous advocacy was not very effective; hostile motions began to follow one another rapidly. The constitutional bishop Fauchet proposed the suppression of the pension paid to all non-juring priests. These little pensions, which had been charged on the national debt, were a mere subsistence payment in lieu of the emoluments that had been forfeited. Moreover, the amalgamation of parishes and the secularization of monastic churches and convent chapels had made a number of churches other than the parish churches available for services. Fauchet now proposed that the local authorities should not allow the use of any of *these* churches by the non-jurors. Another proposal was that a priest should be declared incapable of holding any public post and especially was not to be allowed to act as a teacher—which of course was almost the only way in which a deprived priest could support himself. Before long, Isnard, a ferocious young demagogue from Marseilles, began to advocate open persecution. " I maintain," he said, " that with these refractory priest there is only one sure way, banishment from the realm." Applause encouraged him and then out came the spirit of hatred. " Send these plague-bearers to the lazar-houses of Rome and Italy. . . . You must crush them or be crushed by them." This was so outrageous that for once it provoked a retort. " Take care," said somebody, " or you will find yourself committed to a law that will be more deadly than the Revocation of the Edict of Nantes."

Before the year was out the Legislative Assembly was discussing proposals that all non-juring priests were to be put into concentration camps, and that, in the event of a threat of invasion, they should all be provisionally arrested. They were thus made answerable for the king's attempt to flee the country. This plan of arrest upon suspicion was acted upon eight months later and so provided the victims for the September Massacre.

Then the Law of 7 May, 1791, was repealed, and those who had refused the oath could no longer buy, lease or hire any empty church, chapel, or oratory. Then on 29 November, 1791, came the stroke which caused the first exercise of the royal veto. The whole body of the Catholic laity were to be put into the position of suspects. If a disturbance rose out of any incident connected with the religious question, all persons present could be arrested indiscriminately and imprisoned without trial. On 19 December, 1791, this law was vetoed by Louis XVI.

The exercise of the suspensory power at once embroiled the unfortunate king still further with the patriots and the country became divided into partisans and opponents of the veto. The clubs got up a tremendous clamor about royal despotism. Petitions for the enforcement of the laws came up from all parts of the country. But the number of signatures on these petitions varied very greatly. When somebody in the Assembly wanted the number of signatures from each place, this was promptly refused. The plan was to say that " the people " of such-and-such a town demanded it. Meanwhile many departmental authorities began to act upon the law of 29 November, 1791, as if it had not been vetoed, and started to arrest and imprison priests *proprio motu.* In Brittany and La Vendée, Catholics constituted themselves as armed guards to the priest, and when a priest went to say Mass or to hear a dying man's confession, he was escorted by men with loaded guns. There we see plainly the germ of the civil war.

The advanced revolutionaries were now in the ascendant. In March 1792 the king was obliged to accept the celebrated Girondist ministry. Their policy was aggressive secularism and class war. They meant to force Louis into war with Austria and thereby to bring down the monarchy. Their second aim was to carry the Revolution into other countries, and in their minds the Revolution included the ruin of religion. These men were pagans. They were brought up on Plutarch and they all talked incessantly about Brutus and Cato, while some of them whose range was a little wider had much to say about Harmodius and Miltiades and Aristides. They never mentioned God; in fact they objected to the word and always used the plural, " the gods." They hated Christian Rome and cherished a passion for the Rome of the Republic. They had likewise a passion for Liberty and Virtue, and their Egeria was Madame Roland. Nearly all of them came from Bordeaux, which, after Paris and Lyons, was one of greatest centres of Freemasonry in France.

The Girondin passion for Liberty did not extend to the toleration of Catholic worship as performed by its only accredited ministers. Of the Constitutional clergy, these neo-pagans were frankly contemptuous; toward the " refractory " clergy, they soon showed bitter hatred—because these were the real thing. In all their internecine strife with the Jacobins this was the one thing the Girondins had in common with the men who were destined to destroy them. It was the Girondins who cut the bridge between the old Christian France and the new France, for with them anti-clericalism was a fundamental doctrine, dividing men into two opposing camps, and they held the opinion expressed by Gibbon that the virtues of the clergy are more dangerous than their vices. The gulf that they made was deep and wide and it has gone on widening ever since. Everybody who is acquainted with the history of the Third Republic knows that this division is irrevocable and leaves no hope of lasting national union in France.

Easter of the year 1792 witnessed a fresh crop of outrages in the few chapels that were still open. It also saw the suppression of the Christian Brothers, of the Congregations that served the hospitals, and even the prohibition of clerical costume. In the Jacobin Club, the orators raged furiously. Collot d'Herbois, Lequinio, Chabot, and others who were soon to be known everywhere as terrorists, made horrible proposals. Legendre suggested that the refractory priests should be put into boats, towed out to sea and tipped into the water as refuse. (Carrier remembered this idea when he went to Nantes as Jacobin pro-consul after the collapse of La Vendée.) In the Assembly it was proposed that the refractory priests should be outlawed. The decisive moment was now approaching. It was only necessary to propose and carry something outrageous enough to make the king exercise the veto again—and exercise it on behalf of the priests—and then the revolutionaries had killed two birds with one shot. The war made it much easier, for, once a great war has started, right and reason and pity and mercy go to the wall. So in April 1792 they declared war on the emperor. The ostensible grounds were: the continued existence of the feudal rights of the German nobles in Alsace, the threatening attitude of the emigrés at Coblentz, and a general suspicion—not unfounded—that Leopold was in league with the French court on account of his sister, Marie Antoinette. The real reason was tersely explained by Brissot. It was a trap for the king. Vergniaud called it a crusade against kings and this was perfectly true; it was to be represented as the determination of a militant democracy to bring freedom to the oppressed peoples of Europe. This crusade to carry the Revolution beyond the frontiers was perfectly logical, and it was not so mad as it looked. During twenty years, masonic lodges had been planted in the great centres of population, all over Central Europe. The men who made the war had good grounds for calculating that wherever the French armies made headway they would find active support. In the last week of May 1792, the Girondists brought in the two decrees that accomplished their purpose. (1) Any non-juring ecclesiastic could be denounced on the information of twenty *active* citizens, and thereupon deported. If he returned he was to be imprisoned for ten years. (2) The royal guard was to be disbanded and a camp of twenty thousand *fédérés* (i. e. revolutionary pikemen) was to be formed just outside Paris. The king would have acquiesced even in this; but he vetoed the decree of banishment. It was the use of the veto for the second time that brought about the immediate fall of the monarchy. On 13 June, Louis dismissed the Ministry. On 20 June (it is curious that big things always happened on 20 June!) the mob invaded the Tuilleries, insulted the king and queen, and threatened to murder them then and there. The mob shouted " Vive la Nation, à bas le Veto ": and " au diable le Veto, à bas les prêtres! " In this cry the two odious things were linked together. That day was the end of the French monarchy.

On 10 August came the final blow when the Tuilleries were stormed, the Swiss Guard massacred, the royal family made prisoners. The Assembly then assumed plenary power and ordered that the vetoed decrees should be acted upon at once. In Paris the Commune was supreme. In the provinces the local authorities proceeded to put the decree into execution: at Laval, Angers, Dijon, Besançon, and other centres, priests were arrested by hundreds. The word was passed round: " The country is in danger: let us rid ourselves of the fanatics who are in league with the enemy! " The mask of legality was dropped at last, and rapid preparations were made for the next stages of the persecution—internment, imprisonment, deportation, massacre.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR PARISH ANNOUNCEMENTS.

It would be hard to exaggerate the importance of our parish announcements. Every Catholic knows their meaning. They are the notices, advertisements or publications usually made at the Sunday Masses. Some of them are prescribed. Such are the banns announcing the intention of some members of the parish to marry and challenging or inviting valid objections, if there be any. Others are invitations or exhortations to pray for people who are very ill or for those who have recently died. Others, again, give notice of funerals, month's mind or anniversary masses to be said on certain days. They imply an invitation to friends and neighbors to attend these services and pray for the deceased. Other some, as the Gospel puts it, concern the material and especially the financial affairs of the parish. They may be about school matters, meetings of the various sodalities and societies, or instructions and, *miserabile dictu,* appeals for money. These embrace a wide field, pew rent, collections, bazaars and so-called " entertainments ".

All of these revolve round the parish life and play a large part in the appreciation of the people for the pastor and for the work in which he and they are engaged. In fact, the prosperity of a parish depends largely on the announcements.

A church or a parish is a coöperative concern. In it, all the members are partners. Some of those members are officers, called trustees, and some are leaders, such as the presidents or prefects of the several societies. The pastor is the executive officer. He does the planning, oversees the workers, cares for the property, tries to collect what the members owe, pays, as far as he can and as soon as he can, the bills they owe for interest, salaries, taxes, diocesan assessments, repairs and supplies.

The question of salary is a delicate one. It is the mind of the Church to provide what may be called a living wage for her priests. This, we know, means enough to enable them to live in frugal comfort while they are able to work and, when illness or old age overtakes them, to provide the care and support they need.

Men of the world are astonished when they learn how little the priests whom they know receive in the way of salary or financial compensation. This remuneration is fixed by the diocesan authority. The priest has nothing to do but accept what that authority allows. The income of the parish does not affect it, except in parishes where the income is not sufficient to pay the salary. Then, the priest must be content with what the people give. Though the income of a parish be large or even enormous, he may not take anything more than the stipulated salary.

This is said because some people think and say that personal gain often causes the pastor to scold them or make unreasonable demands for money.

It is the duty of the pastor to tell his people when the parish needs money, when the receipts shrink, when there are obligations for which he has not sufficient funds. When he does this, he will make his pleas more effective if he will tell them just why he makes them. The people have a right to know and they appreciate a calm presentation of the situation. Most of them have a mistaken idea about parish revenues and especially about what it costs to operate a church, school, convent and rectory. When the pastor does this, he is acting as the treasurer of the parish and notifying the members of their obligations. In fact, he cannot insist too much on the fact that it is their church, their debt, their obligation to enable him to pay their bills.

The more important a thing is the more care it deserves and the more dangerous it is to handle it carelessly or badly. It is safe to say that priests have made more enemies by their announcements than they have made in any other way. It is not their sermons that offend, but the way they talk when they think they should scold or otherwise reprove their people. In this respect there are few who have not good reason to say, *mea culpa.*

It is easy to explain the reason for this. Deep feeling is aroused by shirkers and caustic critics. Detraction and calumny are common and from the tongues of evil-minded people no one, no priest, no pastor, no bishop, is immune. In spite of all the declarations and arguments I have ever read or heard, I am unalterably convinced that the average Catholic is not only mean, but unjust, to his church and his parish. When we call to mind what the Lord levied on the Jews for the support of their religion, we can form some idea of what we are sick of hearing called a " yardstick " by which to measure our own obligations.

How many members of any parish contribute a fair proportion of their income or possessions for works of religion? It is humiliating to confess it, but churches are built and maintained largely by begging. Men who earn ten thousand or more a year may contribute one thousand once and ever after consider that they have done their full duty by paying fifty dollars a year for pew rent and by giving one dollar a week in the Sunday collection. Men and women who earn from twenty to one hundred dollars a week consider a dime a fair weekly contribution to the parish of which they are members. Young men and women who have received from the parish a free education and from or through the pastor numberless personal favors (perhaps the very positions they now hold), are not ashamed to give a nickel a week as their ordinary contribution to the church to which they owe so much.

There was apprehension in many a clerical mind when we read of the proposal of the President to coin half-cent and even one-mill pieces of money. We could see our collections cluttered with these insignificant coins, contributed not by widows or orphans, but by clerks, business men, policemen, firemen and school teachers whose positions are secure and whose salary is considerable.

Take a priest who is bound to meet certain obligations, like interest, salaries, repairs, etc., and let him find in his collection—perhaps a special one which he has explained and for which he has actually begged—an assortment of nickels, dimes, pennies and other things which are worthless, and only a few five and one dollar bills, making a total of five hundred dollars, when he needs fifteen hundred. Is it any wonder he says sharp things? From the pulpit he looks down on an assemblage of well-dressed people, who think nothing of spending a dollar for a seat in the stadium, three dollars for a seat at the theatre or two dollars for a dinner. He knows that these same liberal spenders have contributed a dime or a quarter to pay their share of a coal bill or a payroll amounting to thousands of dollars. Can you blame him if he expresses his feelings in strong language?

But there is the rub—to be indignant without being undignified or abusive. It requires sound judgment, great self-control and no small degree of virtue. Nevertheless, it is possible to find fault without hurting the feelings of the people. Strong language may be required. Our Lord used it when occasion demanded it. Nothing stronger can be found than the language which St. John the Baptist and St. Paul used. For this no one can prescribe a remedy, but anyone can suggest one. Suppose you take a sheet of paper, take ten if necessary, fill your fountain pen, then say a fervent *Veni Sancte Spiritus*, sit down and write out the diatribe you purpose to give on Sunday. Do it on Monday or Tuesday, after you have counted your collection and while your wounds are still smarting. Then, put it away for as many days as possible—say, until Friday or even Saturday. After breakfast that morning, read it over, blue pencil in hand. When you have finished the reading, say another prayer for light, charity and patience; then rewrite it. Write it again and again, if you have time, thinking of your position as a priest and the harm which cruel words can inflict, thinking of what our Lord would say were He in your place. If you do that, you will either destroy your paper and say nothing or go into the pulpit on Sunday well prepared and well controlled. You will not only convince your congregation: you will move them and develop friendship and affection as well as coöperation.

It does not take a mind reader to anticipate the question which naturally rises in the mind of the reader. The answer is: " Yes; I do it *now*, and I deeply regret that I ever did anything else." Nothing teaches like experience. Looking back, and recalling many sharp sayings, one cannot help feeling ashamed and sorry for them. Then, there is the consciousness of many a wound inflicted and of many good people embittered against the speaker and, perhaps, against the Church and religion.

It is all very well for us to say our remarks are not directed at those who cannot afford to contribute or participate. It is easy to offend some people. There is no congregation so small that it does not contain a few who are always looking for something objectionable. They ignore the thousand good things that their pastor does, and take offence at the one thing in which they find something imperfect.

People say they go to church to find comfort, not to be scolded. They insist that they are doing all they can for the parish. They will say that, even when they know that they are habitual shirkers. These malcontents do great harm. They brood over their real or fancied grievances, exaggerate them and pass them on to their friends and neighbors, and, worst of all, to enemies of the Church.

Righteous indignation affects priests and layman alike, but the priest should have the courage and strength to control his feelings and bridle his tongue, especially when he is in the pulpit. If there is any place where vitriolic language is inexcusable, it is in church, which is the house of God, the gate of heaven, and a place of prayer. Besides, it is akin to sacrilege to forget or ignore the presence of our Lord on the altar.

Finally, unseemly language in the pulpit is worse than a waste of time and speech: it is an abuse. It may give the speaker some satisfaction at the moment, but time and reflexion will convince him that it was unseemly, and will cause him shame and sorrow.

Announcements should be as few as possible. When they are numerous they take up time, they bore and confuse the congregation.

The pulpit is not an advertising medium. It should not be used to announce secular matters or extra-parochial or extra-diocesan plans, events or projects. Some people think that a congregation gathers merely to be a target for charity or for collections. For that reason they send their books, tickets and circulars with requests or demands for publication and distribution. It is well to make a hard-and-fast rule that outside interests—magazines, books and entertainments—will not be considered. If you make the rule, observe it.

It is a mistake and an abuse to dwell too long on the announcements. In many churches, the announcements leave no time for the sermon. Not only that, but they protract the service so that some people are obliged to leave the church before Mass is over. To take twenty minutes or half an hour for announcements and fifteen minutes for worship is indefensible. One would think that the Sunday service was held for no other purpose than to harangue the people and persuade them to give, or do something material.

If there is any place where decorum and propriety must reign, that place is the pulpit. Humor is delightful in almost every circumstance of life, but it does not fit in the pulpit. Vulgarity is worse than the attempts at humor that often desecrate the sacred place. Catholics look upon the priesthood as sacred. They consider the priestly functions sacred. They expect reverence and dignity in all these functions. Nothing impresses a congregation so much as the evidence of reverence in their priests. The thoughtless may laugh at jokes, but the religious-minded will have much more regard for him who is serious, dignified and reverential.

A good announcer is born. He must have it " in him ". Degrees and titles will not make a priest effective. He may know several languages and have many accomplishments, but unless he can interest and move his people with his parish announcements, he will not meet with a full measure of success. This requires sound judgment, clear thinking and the ability to express his thoughts in language which the people will hear, understand and feel. Usually, the pastor's announcements are the more effective. " The old man " may not know as much theology as his assistant or a visitor, but he is naturally much more concerned in what he proposes and advocates. His interest will make his appeal the more effective.

There is a question as to which is the better way to make announcements. Shall we use the old way of speaking from the altar or pulpit or shall we print our notices and give them to the people? Each method has its advantages and advocates. The spoken word is always more effective—providing, of course, that it is the right word and delivered in such a way that it can be heard and understood. But speech takes precious time. It it easily misunderstood and as easily forgotten.

The printed word lasts. People *can* take it home and read at leisure, discuss it intelligently (because they have the script before them and do not depend upon memory or hearing) and make up their minds about it.

It has disadvantages. The printed announcement cannot include last-minute matters. If it is given to the people before Mass, they will read it during the service. If given during Mass, the distribution is noisy and distracting. If given after Mass, it will be too late for any immediate action and can have no effect until the following Sunday.

Then, many people will leave the leaflets in the pews, throw them on the floor and litter the grounds and the streets with them.

In large churches where the acoustics are faulty or where the voices of the priests are weak, printed announcements are necessary. In small churches, and in churches where the speakers have a voice and know how to use it, the spoken notices will be effective. As a time-saver, there is nothing better than printing. Which to choose will be a matter of individual need or taste. It might be well to try both and let personal experience determine which is the better.

One thing that should be taught in our seminaries is how to write and make announcements. There is no excuse for a priest who does not write clearly and concisely what he has to present to his people. Neither is there any excuse for the stumbling, indistinct and almost inaudible reader.

A pastor may be a genius in the sacred sciences, but if he cannot or does not speak plainly he will be more or less of a failure. He will, moreover, lose parishioners, if there is another church available, and bore those who cannot escape his mutterings.

It is worth while to listen to the services in some of our non-Catholic churches. The radio makes that possible. It is a rebuke to many of us when we hear how clearly and distinctly our neighbors recite the prayers, read the lessons and gospels and deliver their sermons. Few of us will be able to repress a thrill of regret and a feeling of shame that we do not do as well.

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THE PROFESSION OF FAITH IN OUR RITUALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is not the purpose of the writer to find fault with any particular edition of the Ritual, or with any book, duly authorized, which contains in substance at least the Profession of Faith prescribed by the Holy Office, 20 July, 1859. This prescription was in no sense local or national. The American Supplements to the Rituals prepared for use in this country contain the English form of the Profession. Now since this form, or rather these forms, differ by as much as two defined dogmas of faith, as well as in other important matters, the question naturally arises: Has the Profession of Faith prescribed by the Holy Office in 1859 been supplemented or revised? If it has been, what is the correct form of the Profession of Faith which converts must now make on being admitted to the Church? To indicate the nature and extent of the differences found in various Rituals it will be necessary to give a form of the Profession in which the various additions are given in italics. This form in its entirety is taken from the latest edition of the Ritual of Pius XI as published by Pustet, Desclée, and Dessain (all 1926), Father Griffeth's *The Priest's New Ritual* (1930), and Father O'Connell's *Rituale Parvum* (Dublin, 1929). In addition to the five Rituals, the following books which also contain the form will be referred to. Father Divine's *The Creed Explained* (1892), Father Heuser's *The Parish Priest on Duty* (1904), the Baltimore *Manual of Prayers* (1916), and Bishop Van der Stappen's *Liturgia Sacra*, Vol. IV, (2d ed. 1905), which contains two versions of the form, one in French, the other in Flemish. In the form given below the various sections are introduced by " I believe." This is borrowed from Pustet's German version, and it is familiar to us from its adoption in *The Priest's New Ritual*.

PROFESSION OF FAITH

I, N. N., having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic Roman Church holds, believes, and teaches; against which I grieve that I have greatly erred, since, *having been born outside the Church*,[1] I have held and believed doctrines opposed to her teaching.

But now, *enlightened by divine grace*,[2] I profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles of faith which she proposes for my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And in particular I make profession of the following articles of faith:

I believe in one only God in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost.

I believe in the Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her spotless Virginity, *and her Immaculate Conception.*[3]

I believe in the true, real, and substantial presence of the Body *and Blood*,[4] together with the Soul and Divinity, of our Lord Jesus Christ, in the most holy sacrament of the Eucharist.

I believe in the seven sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

I believe in Purgatory, the Resurrection of the Dead, and Everlasting Life.

I believe in the Primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I believe in the veneration of the Saints, and of their images.

I believe in the authority of the apostolic and ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother the Catholic Church has held, and does hold, *to whom alone it belongs to judge of their meaning and interpretation.*[5]

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[1] This parenthetical phrase is apparently intended to be merely explanatory. It is found only in Heuser and O'Connell.

[2] This is in Divine, Heuser, O'Connell, and Van der Stappen; and its equivalent, *by the help of God's grace*, is in Dessain. On the other hand, Pustet, Desclée, Griffeth and the *Manual of Prayers* have *with grief and contrition for past errors.*

[3] The dogma of the Immaculate Conception is not found in Pustet, Desclée, Griffeth, nor in the *Manual of Prayers*. It is found in all other Rituals and books mentioned above.

[4] This is not found in Dessain, Heuser, Divine, nor in the two versions in Van der Stappen.

[5] This appears only in Dessain.

And, I believe everything else that has been defined and declared by the sacred Canons and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, *especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.*[6]

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy, Catholic, and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

The wording and contents of the Profession of Faith in Pustet, Desclée, and the *Manual of Prayers* are the same throughout. The form printed in Pustet's latest edition is the same as that found in the edition of the Pustet Ritual published in 1872, and probably in still earlier editions.

The Profession of Faith prescribed by the Holy Office in 1859 is the only one given in any of the Rituals in use in this country. As a consequence it is probably the only one that most priests use for receiving converts of every class, baptized or unbaptized. Was this the intention of the Holy Office? Was not this Profession of Faith prescribed exclusively for the reception of heretics and schismatics? Now an unbaptized person is neither a heretic nor a schismatic. Must not such a convert use the Creed of Pius IV when making his Profession of Faith? This Creed is found in English in Heuser and Divine, and in French and Flemish in Van der Stappen, but it is not found in any Ritual in use in this country. According to Heuser the Profession of Faith made by converts who are to be baptized either *conditionally or absolutely* is the Creed of Pius IV. (*The Parish Priest on Duty*, p. 45.) Has the practice of the Church been altered since this book was written in 1904?

As to the mode of receiving converts, Dessain alone directs that the ceremony begin with the *Veni Creator Spiritus* and terminate with the *Te Deum*, both of which are given in full.

From the differences resulting both from omissions, insertions, and alterations referred to above, the writer is skeptical as to the degree of care and diligence with which our Rituals are edited.

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[6] The doctrine of Papal Infallibility is not found in Dessain, Divine, Heuser, O'Connell, nor in the French or Flemish of Van der Stappen. It is in Pustet, Desclée, Griffeth, and the *Manual of Prayers*. After the Vatican Council Pius IX ordered these words to be inserted in the Creed of Pius IV. This Profession is of course not the Creed of Pius IV, although it is based on it.

Holy Church is proverbially jealous of her formulas of faith. Nor is it easy to imagine that anyone should rashly, of his own accord, alter such a document. On the other hand, successive editors of a Ritual or of its Supplement might feel that they have done their full duty when they have faithfully copied the Profession of Faith, however defective, from a former edition of the Ritual.

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Lacey, Washington.

HOW TO CONTROL CHURCH DEBTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

"The church has become such a financial burden to itself that it must, without some change of heart and purpose, resort to every known business dodge to keep itself alive." So says Charles W. Ferguson in *Harper's*, June, 1934. That may not be so generally true of Catholic churches; but no one will deny that too many churches are deeper in debt than they ought to be. Perhaps some sadder but wiser men may welcome a suggestion for keeping some automatic control over church debts. It may not be as new as I think, nor as good; but if there are better, I would like to know them.

The guiding principle would be this: limit the debt to so much per capita, or so much per family in the parish. How much? There would be three classes, determined by the financial rating of the parishioners. If this is hard to determine, let the average contribution determine it, or some other measure of what financial load they can carry. One basis would be the annual surplus, averaged for the past five or more years.

The A parishes would not be allowed to exceed $50 per capita, or $200 per family. The B parishes would be limited to $40 per capita, or $160 per family; the C parishes to $30 per capita, or $120 per family. Rating would be controlled from the chancery, with the advice of one or two committees, one lay and one clerical, or a joint committee. In some cases it might be advisable to withhold rating, thus allowing no debt for a time. Pastors might petition for a change of rating; but changes should not be granted within less than three years, so that reports could determine their advisability.

Why do I fix the rates at $50, $40, and $30? Because I think experience will show that a debt of this size can be paid off in about ten years; and this is all a parish should try to carry.

Take an example. St. M. parish, in 1925, had a debt of nearly $120,000. There were about 600 families, and about 2100 souls, all of the " working class ", indicating a B rating. According to this, the limit of debt should have been 2100 x 40, or 600 x 160—that is, between $84,000 and $96,000. Apparently the parish was too heavily burdened. But let us see.

To pay the debt in ten years would require an annual surplus of $12,000, plus interest. The actual average for the five years from 1925 to 1929 was $12,800. But those were boom years, although nobody knew it, least of all the pastor. The next five years the average surplus was $2,800. Although his debt was then only $56,000, it would take him twenty years to pay it at that rate. He managed to get through by the " skin of his teeth "; but he would have been far better off if his debt had been controlled.

The plan would work this way. An optimistic pastor, in 1928, applies for permission to increase his debt by adding. $20,000. He is already carrying $90,000. The chancery looks up his rating, and finds this: " 800 families, 3,000 souls. C rating; limit of debt $90,000 to $96,000. The answer is, " No; not until the debt is cut to $76,000 at least ". But the pastor asks for a higher rating, claiming he has an A parish. The chancery finds he was rated two years ago. He must wait another year for a new rating; and then it will depend in his average surplus for the past five years. If that showed he paid off more than $9,000 per year, his rating could be raised to B, or possibly A.

This plan might not have saved all churches from the sudden depression; but it would have kept all within bounds, and nearly all free from default. It is not so simple as saying, " Show me half the amount first in cash; " but it is more flexible, and allows expansion within reasonable limits.

NONDUM SENEX.

LIST OF RECENTLY CANONIZED SAINTS.

Qu. Will you kindly give a list of saints canonized by Pius X, Benedict XV, and Pius XI.

The following saints have been recently canonized:

By Pope Pius X:

1904 Alexander Salus—Barnabite
Gerard Majella—Redemptorist
1909 Joseph Oriol—Secular priest
Clement Mary Hofbauer
Approved the immemorial cult of Julianus Cesarello de Valle, Franciscan Bartolo Buonpedoni III ord. Franciscan

By Pope Benedict XV:

1920 Margaret Mary Alacoque, Visitandine
Gabriel of the Seven Dolors, Passionist
1918 Approved the cult of
Nonio Alvarez de Pereira, Carmelite

By Pope Pius XI:

1925 Teresa of the Infant Jesus, Carmelite
Peter Canisius, Jesuit
Mary Magdalen Postel, foundress
Magdalen Sofie Barat, foundress
John Baptist Vianney, Secular priest
John Eudes, Eudist
He approved the cult of
1925 Theophilus Bogumie, Archbishop.
1926 Beatrix de Silva, Conceptionist
Canonized:
1931 Albertus Magnus, Dominican
Robert Bellarmine, Jesuit
The Jesuit Martyrs
    Isaac Jogues, Antoine Daniel
    John Brebeuf, Gabriel Lallemant
Charles Garnier
Noel Chabanel
Rene Goupil

1932	Andrew Hubert Fournet
1933	Bernadette Soubirous
1934	Jane Antida Thouret
	Louise Marillac
	Micaela of the Blessed Sacrament
	Joseph Benedict Cottolengo
	Pompilio Pirrotti
	Teresa Margaret Redi
	John Bosco
	Conrad of Parzham
1935	John Fisher
	Thomas More

THE ECCLESIASTICAL STOMACH.

Is there such an entity? Is there a pathological condition so specifically occupational as the " housemaid's knee " or the " writer's cramp "? The answer seems to be in the negative. But we may say that there is such an entity as an American stomach in an ecclesiastic.

An ecclesiastic, whether secular or religious, is a human being. More than that, he is a human being of this particular era, of this twentieth century, of this section of the world known as the United States of America. He is therefore subject to all these environmental modifiers just as much as any other American.

Does this mean that the condition of the stomach is a matter of environment? To a certain extent we think it is. Nevertheless we do not intend to state this in the form of a thesis and endeavor to prove it. We will merely consider a few of the facts, facts that are frequently overlooked even though they are very fundamental.

Before entering the seminary the young man has been a part of the general environment of American life for seventeen or twenty years. Even the most placid and phlegmatic disposition could not but feel the effects of the vast amount of tension round about him. Speed is everywhere at a premium. With speed come rushing, hurrying and crowding of events. With speed come noise, straining competition and relentless compulsion. The nervous system becomes keyed up to the last notch of endurance. The foot is pressed down harder and harder on the accelerator of life.

Seminary life, routinely regular and free from cares, does not change the set-up of the whole organism, which remains, potentially at least, highly keyed up. There is no real shift into low gear, so to speak, and the same effect is produced as when one tries to follow a very slow funeral procession in a highly-geared speed car.

The accentuation of emotional life and the multiplication of emotional stimuli are largely responsible for the condition of tension so prevalent in the world to-day. The human organism once affected by a highly emotional life, remains more or less affected and is carried over into religious or ecclesiastical life.

It is perhaps safe to say that few organs of the body are more sensitive to emotion than the stomach. In great sorrow we do not care to eat; in great excitement we forget to eat, and in a fit of rage we cannot eat.[1] A peaceful meal in pleasant surroundings, while conversing with agreeable companions, is sure to establish a fitting environment for the stomach. That is to say, tension and emotion very markedly impede the proper functioning of the nervous control of the stomach and intestines. The outlet of the stomach tightens down so that little or nothing can pass along, gas forms, and pressure of this gas under the heart makes one think of heart trouble. This sets the stage for more worrying and inevitably more indigestion, constipation, etc. The vicious circle has been established.

Once the digestive processes come within the focus of our attention we begin to make the operations of digestion somewhat voluntary, whereas nature would have these operations entirely involuntary. With attention directed toward our gastronomic phenomena, either because of indigestion, worry or over-solicitude resulting from a food fad, we bring about a condition of what might be called " back-seat driving ". With nature at the wheel and our ego reposing comfortably in the back seat, things gastronomic go along nicely. But when we get anxious, fearful of this or that food, uncertain about this or that theory, we immediately make it difficult for nature to keep the wheel steady, and soon the car of digestion goes into the ditch.

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[1] Dr. Cannon of Harvard has demonstrated this effect of rage and excitement by making X-ray observations of the digestive processes of a cat in the presence of a dog. Before the dog arrived everything was working well; after the excitement there were no digestive processes for four hours.

A prime factor in this undesirable focusing of attention on digestion is the high-pressure advertising of to-day. It reacts both indirectly and directly on us: indirectly, because it is another part of the environment that causes tension; directly, because of its power of suggestion. The vivid pictures of "research laboratories", the glib use of technical terms, the exaggerated claims and the blatant half-truths, tend to make the ordinary person feel that he is on the brink of ruin. At least he begins to feel uncomfortable about being unscientific.

Either consciously or unconsciously he begins to look at his food, not with relish, but with a vague foreboding that the necessary elements of proteins, vitamines and what-not fail to balance properly. This is especially likely to happen when one eats alone or in silence. The majority of diocesan priests eat alone and the religious communities do not have the saving element of cheerful conversation. From this also follows the evil of eating too rapidly. The opposite, however, of excessively slow chewing, a fad of several years ago, called "Fletcherizing", is also to be avoided.

If we have sufficiently preserved our sense of humor and have avoided the advertising danger, we are still exposed to another danger—that is, if we live in community. This danger comes from those who, by reason of a hypersuggestible disposition, have been so won over to some advertised fad that they cannot refrain from inflicting the rest of the community with their particular theory. There is no cure for a food fadist. They are like the poor; we have them with us always. We can only hope to immunize ourselves against them by keeping a wholesome sense of humor.

If we say that the prevention of stomach trouble, and even the cure for beginning upsets, lie, for the most part, in a change of attitude toward food and eating, we may be accused of overstressing the psychic element. But it is really a question of environment, for the taking of food peacefully, joyfully and with moderation prepares a proper environment for the stomach and thereby removes a fundamental obstacle. The owner of any particular stomach is in great measure responsible for the type of environment enjoyed or not enjoyed by the stomach.

Relaxation and emotional control practised at all times are the best remote preparations for a " peaceful stomach ". It is of course impossible to avoid worry and cares in this life, but we can do a very great deal toward regulating the effects of worry and emotion on our system. At least at mealtime the cares of the parish or school can be tempered remarkably, if not put aside altogether. Joy while eating moderately is not incompatible with a very high degree of asceticism. On the other hand, bread and water may be taken with so much fear of stomach trouble, so much solicitude for one's health, so much concentration on just exactly what is going on below the belt, that not only is merit jeopardized but even this tiny bit will cause discomfort.

Many a " ruined stomach " has been attributed to the food of the seminary. It is quite possible that this is true. But here again the element of tension plays a major part. This does not mean that good food should not be given to seminarians. Because the stomach of youth can stand a lot of abuse is no argument for very bad seminary fare. The budget can be just as easily balanced with a little care, and besides it is poor economy to serve unwholesome, unsavory food. " What was good enough for our fathers is good enough for this generation," can hardly be offered as a valid argument.

A few general rules that are easily remembered are all that we need. Eat some raw (preferably green) food once a day or at least frequently during the week. Drink raw, whole milk and occasionally eat some raw fruit. Remember that vegetables, especially the green leafy type, are just as important as fruit, although we may have to cultivate a taste for some vegetables, while fruit is naturally attractive. Vegetable growers are not so well organized as fruit growers and not such clever advertisers, which is another reason why the fruits are stressed. With these essentials in our diet we may eat whatever else we like—and eat it with a sense of security.

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SEMINARY ATHLETICS.

Seminary authorities, meeting in annual conferences, have made special efforts in the last decade to introduce into their respective school curricula a system of physical training that would efficiently serve the well-being and development of students. Bishops throughout the country have continually made the complaint that many of their young priests are not fitted physically for the rigors of parish work. The long period spent by the candidate in preparation for the priesthood should be an asset to health rather than a drawback. Regular sleep, balanced diet, and regulated exercise should, in the course of years, equip the student with a fine physique. The opposite, however, is not infrequently found to be the case. The physical training has not been on a par with the mental training; and, furthermore, all the students have not had the same opportunities to develop physically. Formerly, the student who came to the seminary with experience and skill in athletics had a much better opportunity to participate in athletic contests than he who had little or no knowledge of sports, and very often the latter has played only the part of the gallery. What system of physical training should be adopted that would include all seminarians? It goes without saying that every seminarian should have a careful and complete physical examination, to be made preferably by the seminary physician.

Athletics in the seminary should be intra-mural. They should have a threefold purpose—amusement, health, and character training. To accomplish these ends a trained director is required, preferably one who has had a thorough course in physical education. The fact that a professor was proficient in athletics during his student days is not sufficient evidence that he is capable of directing a course in physical education. The consequences of misguided athletics are too costly, and seminary authorities cannot afford to employ haphazard methods in dealing with human life.

Amusement is the primary purpose of all amateur athletics. Boys participate in sports for the fun and excitement that come from games hard played. The fact that danger lurks in the game is not a deterrent but rather a factor that adds to the sport. This danger can be lessened greatly by a trained athletic director, one who prepares his teams and sees to it that every boy participating is fit to play. It is he who must so regulate athletics that they become conducive to the health of the participants and a means for developing character. These are the great advantages of directed play and they are translated not only into the life of the player but also into his life as a priest. Haphazard athletics played only for the sport of winning at any cost are oftimes dangerous to health and very frequently lack the element of fair play. There is no carrying-over value from undirected play, and the number of those who can participate is greatly restricted. Yet this is the type of athletics found in many American seminaries.

Athletics in the broadest sense embraces the entire galaxy of sports, from walking, the simplest and sanest of exercises, to hockey, the fastest and most dangerous. There are two general classes of athletics: the rugged types, such as football, baseball, basketball, and hockey, in which bodily contact, speed, and team-work, play an important rôle and bring in their wake an ever-present element of danger; and secondly, the purely competitive types, such as tennis, golf, volley-ball, and handball, in which team-work may or may not be implied, and in which the individual can temper the speed of the game by his selection of the opposition. Then there are fine indoor sports such as bowling, pingpong, squash, and handball, a game that can be played in or out of doors.

These are the popular sports that hold the interest of the youth of to-day, and, for the most part, the attention of seminarians. Which of these should the athletic director favor? In seminaries which embrace all departments, including the Classics, Philosophy, and Theology, the answer is difficult. The great range in the ages of the students adds to the problem. For the Classical department the director may favor all the sports listed under the rugged types. These sports, rough and competitive, act as a safety-valve for the boy ranging between fourteen and nineteen. They form an outlet for the superfluous nervous energy within him. But before participation in intra-mural games of football, basketball, and hockey (if these are allowed by the authorities), the boy should be in perfect physical condition. He should be trained in the fundamentals of the game, hardened by conscientious training, and he should play with and against boys of his own weight and size. At no time should a boy be allowed to play in any rugged game without proper body conditioning, that is, without those preliminary steps that gradually harden him for actual participation.

The serious drawbacks in playing sports listed under the rugged types are that they take a great deal of time, more than can usually be given in minor seminaries, and that the number of participants is restricted. But in schools where sufficient time has been allotted for the sports, the need of regulated training cannot be stressed too much.

In major seminaries where only students of Philosophy and Theology are housed, basketball, football, and hockey should be omitted from the athletic schedule. Not enough time can be spent in training, and the danger of over-exertion and injury is ever present. There is a very fine game called Tag Football, which is a good substitute for football as we know it. It is played according to the same rules, except that there is no tackling. The player carrying the ball is tagged by any member of the opposing team, and play is resumed at this point. All the other essentials of the game are put into play: signals, forward passes, blocking, kicking, deception. The game often becomes faster and more deceptive than football for the reason that tagging the ball-carrier is easier than tackling. Football coaches often have their elevens play this game to develop speed and deception. Other games, such as baseball, handball, golf, tennis, squash, bowling, if possible, should be encouraged and developed by the athletic director.

The selection of sports to be played in the major seminary solves only part of the athletic problem. How to interest the entire student body in them in such a way that everyone will participate is the crux. Many will enter sports with little or no urging, while others must be encouraged and helped.

In developing baseball, major and minor leagues should be organized, and, if possible, a sub-minor league, in order to give all an opportunity for learning and playing America's most popular sport. In the other games, handball, golf, tennis, squash, and bowling, the director should arrange a schedule in which the teams of one class play against the respective teams of another. Competition must not be eliminated even in the weakest of teams, for it forms the greatest attraction in sports. Toward the close of the seasons for the different sports the director should arrange " all star " and " all dub " teams. This arrangement keeps the interest in the sport from flagging and helps to bridge the dull, often inactive period between seasonal athletics.

There is another form of exercise that must not be forgotten —Calisthenics. This is the ideal form of exercise for seminarians. It gives the student a graceful carriage, corrects faults in posture, keeps him physically fit, and furnishes him all the exercise he needs. All this is accomplished if the director can rouse interest in this form of exercise. But there is no competition, no excitement, no thrill in calisthenics, and interest soon wanes. The director soon learns, much to his displeasure, that this type of exercise soon becomes a bore, a lifeless exercise. He is consoled, however, by the knowledge that if his schedule of sports, as outlined above, is carried out, his charges will receive a great deal more than calisthenics taken in earnest could give them.

But one meets the question, How are you going to straighten drooped shoulders, so common among students, and develop the graceful bearing their calling demands? This can be accomplished by the director and his bulletin board. Pictures and cartoons, posted at intervals, illustrating faulty and correct postures will do more good than the type of calisthenics given in most schools. As soon as the student becomes conscious of his drooped shoulders or his ungainly walk he will endeavor to correct himself.

There is one more important phase of seminary athletics that must be considered. The young priest in the parish is placed in charge of the boys in school and not infrequently of the young men of the parish. He knows from experience that directed sports will keep the boys and young men out of mischief, and he organizes teams of baseball, basketball, football, as the seasons demand. His training in the seminary has prepared him or at least helped him in this process of play organization. He soon learns that the work opens up avenues of approach that enable him to accomplish much spiritual work. He becomes the confidant of the boys and the young men of the parish and his influence frequently reaches beyond the playing-field to the home.

The old motto that "All work and no play makes a dull boy," is still true whether the boy is in grammar school, college or seminary. Regulated and directed exercise builds up the body, strengthens the mind, develops character, and furnishes good, clean amusement. These are priceless advantages gained only by hard work, but the work was fun.

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LOTIO VAGINALIS — ANOTHER REPLY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The practical importance to confessors of the solution of this question is my reason for again asking your indulgence for a reply to the rejoinder of the author in the REVIEW (May, 1935).

The question is: May a woman who is sterile or pregnant take a vaginal lotion immediately after the marriage act with her husband?

The author in the REVIEW admits that the *procreatio prolis* is the *finis operis actus conjugalis*. He, however, adduces a distinction which would make the *procreatio prolis* the *finis operis extrinsecus*, not *intrinsecus*. I transmit his distinction because it seems to me that in either case the vaginal lotion is forbidden in the case in question.

The author in his solution seems to be concerned mainly with the fact that the woman is unable to conceive; and, because of this fact, he permits the immediate use of the vaginal lotion. I maintain that the fact in itself that she cannot conceive has nothing to do with the solution of the case. The immediate vaginal lotion is wrong because in its use the woman is acting directly against nature.

My correspondence in the REVIEW emphasized the position that the vaginal lotion was wrong because the *woman herself* was acting against nature; *she* was doing something that was in opposition to the nature of the marriage act—or, the nature of what is the natural sequence of the marriage act (if the author prefers the latter expression). The fact that from the beginning of the marriage act the woman cannot conceive does not alter the case nor save her action from being against nature. The fact that nature will *allow* the conceptive frustration of the marriage act in no way justifies the woman herself in anticipating nature. In a word, *she may not directly expel the seed immediately*, even though nature would *allow* that same seed to go on fruitlessly as regards conception.

In further confirmation of this opinion, I wish to add the authority of some well known moralists, teachers in the Pontifical Gregorian University in Rome. Having read the article in the REVIEW, they were asked their opinion about the specific case in question. Their answers follow.

FATHER CAPPELLO, S.J.:

Tota doctrina de hac re concinne et perspicue hisce capitibus enuntiari potes.

1. Mulier, quae semen virile nequit retinere in vaginam post copulam habitam, *impotens* proprio et stricto sensu nec est nec dici potest.

2. Mulier, quae copulam conjugalem habuerit cum marito, *nullo in casu* potest licite lotionem facere aliumve actum ponere, post copulam, ad procurandam effusionem seminis. Consulto dicitur *nullo in casu*, si agitur de copula *conjugali*. Id valet proinde etiamsi mulier sterilitate laboret aliove morbo.

Uni mulieri, *vi oppressae*, licitum est semen effundere, lotionem facere, aliaque facere ad semen expellendum.

3. Post temporis spatium etiam breve a copula habita, licet uxori, justa de causa proportionate gravi, lotionem facere non tamen directe et immediate expellere semen.

FATHER HUERTH, S.J.:

In procreanda vita nova distinguitur:

1. a) Opus *Creatoris* (creatio et infusio animae humanae).

b) Opus *naturae* (activitas omnium causarum naturalium quae concurrunt ad organismum efformandum, excepta sola activitate libera hominis).

c) Opus *hominis* (copula et actus ad eam praeparantes).

2. a) Ad opus *hominis* ipse homo *positivo modo* conferre debet; hujus actus substantia in eo est ut naturali modo semen deponatur in vas naturale mulieris.

b) Ad *opus Dei* et *opus naturae* homo per se non confert actu positivo; sed, nihilominus, etiam quoad opus Dei et naturae, homo subjicitur legi Dei et naturae quatenus severissime prohibetur quominus hoc opus turbet aut destruat (e. g. procuratione abortus, remotionis seminis ejaculati). Actus hominis destruentes opus naturae vel Dei sunt gravia peccata contra naturam; immediate non afficiunt " opus hominis " sed " opus naturae " vel " Creatoris ".

3. Finita ejaculatione seminis in actu copulae, *finitum est opus hominis.* Quae sequuntur (migratio seminis, impregnatio ovuli, migratio ovuli fecundati, innidatio ovuli in utero, evolutio fetus) spectant " *opus naturae* ".

Ideo recte dicitur: lotionem subsequentem non corrumpere ipsum actum copulae seu " opus hominis "; at falso asseritur: lotionem non esse actum contra naturam et contra finem internum totius indolis et activitatis sexualis (tum liberae hominis tum necessariae virium naturalium).

Et lotio hujusmodi, quae directe tendit in semen removendum, est *eodem modo* actus innaturalis *si* mulier est pregnans aut sterilis aut ex quacumque causa incapax ad conceptionem *atque si* nova conceptio ex cohabitatione sequi potest.

Natura enim intrinseca alicujus actus non pendet ab effectu subsequenti sed ab objecto et ab intrinseca structura actus qui ponitur. Ejus autem natura et structura in eo est ut " opus naturae " industria humana intercluditur, et positivum impedimentum ponitur, quod *per se solum sufficit* ut vires naturales agere non valeant etsi aliunde essent omnino expeditae. Quod de facto hic et nunc expeditae non sint, nihil mutat in *natura et structura* actus impedientis vel destruentis qui ponitur.

This opinion, therefore, carries the authority of such renowned moralists as Lehmkuhl and Noldin, quoted in the REVIEW of May, 1935, (even the author seems to concede that at least implicitly their writings support this view); and it is explicitly defended by three eminent living authorities, Vermeersch, Cappello, and Huerth. I would be interested in knowing whether the author in the REVIEW can adduce any such authority, other than his own, for his solution of the case.

WILLIAM S. BOWDERN, S.J.

St. Louis, Missouri.

* * *

Reply to the foregoing.

Father Bowdern has on his side three authoritative theologians in the Pontifical Gregorian University—Vermeersch, Cappello and Huerth. The support which he claims from Lehmkuhl and Noldin is neither decisive nor formidable, particularly since they were not discussing explicitly the question at issue between Father Bowdern and ourselves. Father Bowdern is not quite accurate in attributing to us the view " that the *procreatio prolis* is the *finis operis actus conjugalis.*" We maintained that the *procreatio prolis* was *not* the *finis operis,* but the *effect* of the conjugal act. We said, indeed, that *procreatio* might be called the *finis extrinsecus operis,* but we made it quite clear that this phrase meant the same as effect. In any case, the phrase is not very widely used, nor does it seem to be particularly helpful.

One practical and serious difficulty against Father Bowdern's position that " immediate vaginal lotion is wrong because in its use the woman is acting directly against nature," is derived from the well known exception that a woman who is overcome by violence may lawfully use this device and expel the semen immediately after the intercourse to which she has been forcibly subjected. Nevertheless, her act is as directly *contra naturam* as is that of the woman who is sterile. If an exception is reasonable and lawful in the former case, may it not also be lawful and reasonable in the latter case?

We admit that the authority of the three distinguished moralists cited by Father Bowdern " should carry considerable weight with confessors in their advice to penitents," but we repeat that their opinion is not tantamount to a *consensus generalis theologorum.* We admit likewise that we cannot adduce equally great authority for our own position. Perhaps the main reason why we cannot do so is the fact that this specific question has only recently been brought within the field of theological discussion. Probably the weight of authority on one side or the other will be increased as a result of wider discussion. In the meantime, we cling to our own opinion.

CONTRACEPTIVES NEVER TO BE USED.

Qu. The question I am about to ask may appear foolish, but I promised one of the parties concerned that I would get expert information on the subject for him.

A young wife in this parish informed her husband that she had permission from her confessor, a religious, to use contraceptives. Both are Catholics and the husband is very much perturbed since I told him that under no circumstances must he continue to practise birth control. His wife says that she went to confession to a religious priest and he gave her a special permission to do so because of the great difficulty she had in giving birth to her other children. The young woman is of a very high-strung nature and the mere mention of the possibility of more children brings on hysteria.

Was I correct when I informed the husband that it is never lawful to use contraceptives?

Resp. Of course our correspondent was right in his statement to the husband, as he can easily ascertain by consulting any manual of moral theology on the subject. More authoritative still is the comprehensive condemnation of the use of contraceptives in the Encyclical Letter on Christian Marriage, by the Pope Pius XI. As regards the statement by the wife concerning the advice or permission given her by her confessor, there are three possible explanations: (a) the lady lied; (b) she misunderstood her confessor; (c) the confessor is incredibly ignorant.

INDULGENCES ATTACHED TO CRUCIFIXES.

Qu. Recently a nun showed me a crucifix made of wood and supposed to be blessed with extraordinary indulgences, notably a plenary indulgence *toties quoties* for kissing it. Is this possible?

Resp. A certain number of priests have duly received of the Holy See the faculty of blessing crucifixes with a single sign of the cross, and of applying to them the Apostolic Indulgences and also the Indulgences of the Way of the Cross.

Among the Apostolic Indulgences (renewed by Pius XI, 17 February, 1922: *Acta Apostolicae Sedis*, vol. 14, pages 143 and 144) there is a plenary indulgence to be gained at the hour of death.

It is unbelievable, however, that the Pope has ever attached to any crucifix a plenary indulgence to be gained *toties quoties* by any person who devoutly kisses such a crucifix. We find no record whatsoever of such an extraordinary favor in any authentic document, such as *The Raccolta* or the *Acta Apostolicae Sedis*. On the contrary, in recent years, the Holy See has been inclined to suppress or limit indulgences which seemed excessive or were indeterminate, e. g. those previously attached to the Way of the Cross. (See *Acta Apostolicae Sedis*, vol. XXIII, p. 522.)

MISREPRESENTING CLAIM ON INSURANCE COMPANY.

Qu. Three years ago a parishioner took out insurance on his barns and contents. $1000 insurance on the barns was agreed upon. The contents, in case of loss, were to be adjusted. Both barns and contents were insured with the same company and written into one policy.

On a day last September, when he was not at home, an adjuster of the insurance company inspected the barns and left a note, telling him that the insurance on the barns had been reduced to $700.

The insured believed this to be too low, as it probably was, but he neglected to enter protest. Seven months later, through no fault of his, the barns burned. He then protested the reduction and the company allowed him 10% more, or $770 on the barns.

But believing himself entitled to $1000 on the buildings he stated his loss on the contents to be $250 and received that amount. The actual loss was only $100 on contents.

Is he bound to restore $150 to the insurance company?

Resp. Apparently the insured person is obliged to make restitution of the $150 which he falsely claimed to be due him on account of losses on the contents of the barns. Inasmuch as the adjuster has reduced the insurance on the barns without any effective protest or questioning by the insured person, the presumption is that the reduction was legal and did not violate the original contract of insurance. Unless the insured person can overthrow this presumption by contrary evidence, the sum finally allowed him by the company represents all that he was properly entitled to. Therefore, he has no just claim to the $150 which he received on account of his misrepresentation of the loss on the contents.

EXCEPTIONS IN THE USE OF PROBABILISM.

Qu. Authors set certain limits to the use of the system of probabilism. These limits are: (1) quando agitur de medio ad salutem necessario; (2) quando agitur de valore Sacramenti; (3) quando agitur de jure certo alterius. Just when does No. 3 set a limit to the use of probabilism? Am I hindered, for example, in the following cases: (a) my neighbor is in possession of one hundred dollars which I have a probable reason to believe belongs to me; (b) my neighbor has a right to a good name: I am going to say something which I have a probable reason to believe will not hurt his reputation. Can I say this thing about him?

Resp. The doctrine of exceptions to the use of probabilism presents more than one difficulty. It is based, of course, upon sound and healthy moral perceptions, but it diminishes the logical consistency and comprehensiveness of the system itself. Happily the general doctrine is not called into question by our correspondent. What he desires is answers to two particular and practical questions coming under the head of the third class of exceptions.

The doctrine of exceptions forbids the non-possessor to claim the hundred dollars in question so long as his title to it is based upon only a probable reason and so long as the possessor had no doubt that the money belongs to him. The latter is a possessor in good faith. If, however, his claim becomes doubtful to him (v. g., on account of the arguments or "probable" reasons urged by the non-possessor), if he cannot solve that doubt by a diligent study and investigation and if he still has grave and probable reasons for thinking that the money belongs to him, he may retain it on the authority of the axiom, "In dubio melior est conditio possidentis." This is the more probable opinion of the theologians and it is eminently reasonable.

The answer to the second question is easy. Unless there is some specific interest of the common good or of an important private good to be served by making a statement which might harm another's good name, no such statement may lawfully or reasonably be made. It would be entirely without rational or moral justification.

BLESSING OF GRAVES ON ALL SOULS' DAY.

Qu. I have often heard of the ceremony of the "blessing of the graves" on All Souls' Day. Ward Mangor in an article "Red in Education" (*America*, 3 November, 1934, p. 84) casually refers to it. Presupposing that these graves were blessed when the bodies were interred, what prayer from the Ritual is said at the blessing on All Souls' Day, or some other appropriate occasion, such as Decoration Day?

Resp. There is no special blessing of graves for All Souls' Day in the Roman Ritual. This "blessing of the graves" may refer to the *absolutio ad tumbam* that is then given in the cemetery. Is it lawful? It does not seem so. On the one hand, in its proper setting it is not separated from Mass; on the other, the rubrics presuppose its being given in church: the rubrics prescribe the celebrant's position relative to the altar, his bowing before it, his reciting the psalm *De profundis* while returning to the sacristy (whereas after the burial it directs him to recite it while returning to the church). All these seem to point to the church or oratory as the only place for giving this absolution.

Nevertheless, just as the Ordinary may for good reasons permit the celebration of Mass in the open, he could, no doubt, also allow the *absolutio ad tumbam* in the open in the cemetery. And a legitimate custom might supply for the Ordinary's permission.

More likely, however, the "blessing of the graves" here referred to is only a sprinkling of holy water over the graves while the congregation passes through the cemetery. Neither a procession of this kind nor the sprinkling of the graves with holy water is a liturgical function: they do not run counter to any liturgical regulations; neither do they smack of any superstition or other impropriety. On the contrary, they are a legitimate method of intercession for the souls of the faithful departed. They are therefore not forbidden and may be permitted. Like so many other liturgical acts, they can at once be a practice of intercession for the poor souls and an incentive to foster that devotion.

PHYSICIAN COOPERATING WITH WRONGDOING.

Qu. I am presenting a case submitted to me for discussion in the inquiry columns of the REVIEW. A regular reader of the REVIEW, I feel that the discussion of this case may be helpful not only to the inquirer, but likewise to many another reader who may be confronted with a similar case.

John, a young Catholic doctor, is building up a family practice in a new subdivision, peopled by young families. He is on the staff of a local non-sectarian hospital, thus contacting both Catholic and non-Catholic patients. Charles, a Catholic father of one child who for the last few years has practised birth control, comes for advice and help to continue this practice. What is John to do? Henry, a Catholic party to a mixed marriage, approaches John for knowledge concerning birth-control devices. Henry has had no experience with contraceptives in his short married life. What is John to do? Finally, Mary, a non-Catholic married woman with a family of five who have been attended by Dr. John, comes for professional help, namely the measurement, purchase and insertion of mechanical contraceptive devices. To refuse this service is to lose this patient and her family, with the attendant loss of other non-Catholic patients. What is John to do?

Resp. The morality of the three proposed acts is essentially the same. They all exemplify coöperation with wrongdoing. Probably they would not in this case constitute *formal* coöperation, since John would probably not approve the evil intentions of the persons who consult him. He might desire that they should change their minds and not use the evil information.

Nevertheless, if John complies with any of these requests he will commit a grievous sin. The desire to retain the patronage of these patients is not a sufficient reason to justify this kind of material coöperation.

DEACONS OF HONOR FOR PRIEST AT HIGH MASS.

Qu. May a simple priest, without any special ecclesiastical dignity, have deacons of honor besides the deacon and subdeacon at High Mass?

Resp. Obviously no simple priest is entitled to deacons of honor while celebrating Solemn Mass. This is the exclusive privilege of prelates officiating " in pontificalibus ".

CATECHETICAL CONGRESS, 30-31 OCTOBER, 1935.

To the Editor, THE ECCLESIASTICAL REVIEW.

The date of the Catechetical Congress to be held at the Rural Life Convention, Rochester, New York, will be 30-31 October, 1935. In conjunction with this meeting the Confraternity of Christian Doctrine will celebrate our national Catechetical Day, the feast of Christian Doctrine. May I ask you to be so kind as to announce this change of date in the REVIEW, so as to enlist the coöperation of priests and teachers of religion in this event.

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Criticisms and Notes

LE CORPS MYSTIQUE DU CHRIST: Sa nature et sa vie divine, d'après S. Paul et la théologie. Synthèse de théologie dogmatique, ascetique, et mystique. By Ernest Mura, Directeur des Etudes au Scolasticat des Frères de S. Vincent de Paul. Preface by R. P. Garrigou-Lagrange, O.P. Two volumes. Paris: André Blot. Pp. 210 and 260.

To those who read French we recommend this work, published in two volumes, treating of the doctrine of the Church, the Mystical Body of Christ. It is written by Ernest Mura of the Brothers of St. Vincent de Paul, and carries a preface by Father Garrigou-Lagrange, O.P.

The author shows us the roots of this doctrine planted in the Gospels. He then gives lengthy treatment to the teaching of St. Paul, and explains the principles of unity of the Mystical Body—the unity of the faithful in Christ: that the faithful in and with Christ compose the Mystical Body.

The subject of the second volume is the life of the Mystical Body: the life of its Head and its source of all life, Jesus Christ: the visible Church, His Spouse who begets us as His children: the life and duty of us as members and the fruition of that life in eternal glory.

The doctrinal basis is clearly explained with a fulness that is admirable. The ascetic and the mystical theology flowing from this are treated.

The author expounds not only the dogmatic theology but also the ascetic and the mystical, of his subject. The book is not by any means dry theology: it does not hesitate to show both the depth and the height of the Christian life.

The work is not simply a theological treatise. The dogma which it sets forth is instinct with beauty and life. The ascetic and the mystical give it a warmth and an appeal that rouse the soul and urge it to respond to this unselfishness and the achievement in Christ to which it is called. The style is not involved: nor is the language technical. For priests the work presents a treasury from which they may bring forth much of profit to themselves and to their faithful.

The present Holy Father in more than one of his encyclicals has put before us the importance of studying and expounding the doctrine of the Mystical Body, which is, indeed, our oneness through the Church, our Mother in Christ. The nations of the world, the sons of the world in their rivalry, competition, injustice and selfishness, deny this truth. The disciple of Christ must live it more explicitly, thoroughly and evidently: must preach it to the world, for it is the truth that to-day will save the world.

This present work, Anger's volume, the historical exposition of the doctrine by Mersch, the work of Pius, are all worthy contributions that enable us to understand, to expound, and to live.

A PHILOSOPHY OF FORM. By E. I. Watkin. Sheed and Ward, Inc., London and New York. 1935. Pp. 425.

The significance of Mr. Watkin's new book lies in the fact that it is a novel interpretation and quite an original synthesis of the fundamental ideas of Scholastic Philosophy. In its conception this volume was intended to be a study of the nature, value, and principal species of contemplation. The author states his thesis thus: "The entire fabric of knowledge, and consequently of action and production is founded upon contemplation. . . . But the nature of things is constituted by their form. And contemplation is an intuition of form." The study of contemplation led the author to consider closely the metaphysical character of form. Hence, the Philosophy of Contemplation became the Philosophy of Form.

In the first part the author sets out his philosophy in detail, showing its relationships to other systems. He begins with a complete exposition of the Scholastic doctrine of matter and form, since this is the basis of his system. Although his definition of matter and form is Scholastic, his conception of their mutual relationship and importance in real being is more Platonic than Aristotelian. For Mr. Watkin form is not only the principle which makes an object the sort of thing it is, but it is also the fundamental basis of its value. "It is by the hierarchy of forms, physical, chemical, sense-giving, life-giving, and mind-giving that the scale of value and of being is determined, from atomic structure to humanity" (p. 64). Each form falls short of its promise because it is invested with matter. The author's interpretation of form, at times, is vague if not metaphorical.

In the second part the author examines several fields of human activity in the light of his philosophy, for he insists that his philosophy is practical. He argues that contemplation is more perfect than action, as a philosophy of value. Action is inspired by value, and form is the basis of value. Hence, action depends on the perception of form, and the apprehension of form is contemplation. "Man cannot live a rational and purposeful life by moods, fashions, catchwords, or blind loyalties" (p. 71).

Again, in another chapter, the author shows that contemplation is the source of freedom and unity. To contemplate means to behold the universal in the particular, the timeless in the temporal, the one in the many. To contemplate means to liberate oneself from the bondage to particularity and multiplicity. The modern temper with its craving for liberty will find this chapter a legitimate avenue as an escape from its loneliness.

The Philosophy of Form applies to society no less than to the individual. True government is organic in form. Fascism and Communism are artificial societies, because they rely upon force for their bond of union. Contemplation, the author thinks, will bring about a society of free coöperation in the service of truth. The last chapters of the book deal with various kinds of contemplation, applying the Philosophy of Form to the esthetical and spiritual life of man.

It is for a reorganization of life by means of contemplation of truth that Mr. Watkins is pleading. While his arguments at times are strained, he has shown the excellence of contemplation in the acquisition of truth; as an opportunity for the human mind to commune with the ideal and to receive the vision of God; and as a means of salvation of society from its present crisis. At the present, when action as a philosophy of value has been carried to the extreme, and life is made arid by rationalism, *The Philosophy of Form*, if more concise and written in a lighter vein, might have become a best-seller.

IN THE STEPS OF THE MASTER. By H. V. Morton. Dodd, Mead: New York. 1934. Pp. 448.

The last century witnessed the heavy artillery fire of the higher critics against the Bible. For the time being, the critics had a feeling of triumph, as their erudite tomes, vitiated by preconceptions that had prevented them from being objective, thundered their attacks on age-old convictions. However, like the Pharisees, these critics had not reckoned on the toughness of the fiber of truth. To-day, that artillery fire has been silenced, and a more sane attitude characterizes the majority of the scholars. Bauer and Straus have passed from the scene. What Dalman said, after wandering thirteen years up and down Palestine: " Hier ist alles historisch," is now reëchoed quite generally among reputable historians of the Bible.

Dalman's remark comes to mind when one picks up Mr. Morton's delightful and refreshing travelogue of Palestine, Syria and Trans-Jordan. It is a book of personal impressions that were made on a typically-English mind. No footnotes encumber the pages. Instead, one is treated to excellent photographs. While intended for popular reading, the book has the merit of being usually objective. It is the product of an historically well-informed traveler. If the reader is inclined to be critical, he may consult the bibliography in the rear, or he may trace down a point through the index. The author limns persons and places in their setting, as they were nineteen centuries ago and as they are to-day. Moslems, Jews and Christians lend their hues to the picture. The clash of Christian sects is reported, but not berated.

The gifts of the author, aside from his style, lie in his ability to show how the Biblical narrative fits, as a glove does the hand, the geographical, climatic, social, political and religious framework round which Jesus wove his words and deeds. Here are a few instances: "Reading St. John beside Jacob's well, one realizes how the conversation grew out of the surroundings and could not have been imagined by anyone" (p. 177). "While the Judaean had bound himself up in formalism, the Galilean had become speculative and independent. It was not chance that led Jesus to sow the seeds of His teaching on the receptive shores of Galilee" (p. 203).

"In describing the fish eaten on this occasion (the first multiplication of the loaves) John uses the Greek word *opsarion*, which our translators render as 'small fish'. St. John is the only Evangelist to use the word, and the real meaning is not 'small fish' but 'a savoury dish', or, as we might say, *hors d'œuvres*. This is exactly what the small pickled fish of Galilee were in the time of Christ" (p. 245).

The influence, for the good, which archeology as a whole has had on Biblical studies is reflected in the numerous popularizations of archeological findings which the writer delights to describe. From this angle, the work contains much not found in our ordinary lives of Christ, and, as such, is of value to Catholic readers. The energy of the ancient Jews and of the Crusaders comes forcibly to the mind of Mr. Morton's readers. Likewise, we are grateful to him for his description of the prison of Machaerus.

The praise of the reviewers for Mr. Morton's facile and silvered style is justified. Here is one sample: "When Jesus says good-bye to Galilee and turns His steps toward Jerusalem, a tenseness creeps into the Gospel narrative. The lovely Idyll of Galilee is over. Never again do we hear the waves falling on the lakeside, or watch a great crowd settling on the grass, or see the little fishing boats come swinging home against the sunset. Jerusalem, high and cold on its hill, terrifying in its formalism and self-conceit, its arrogance and its supreme blindness, lies like a storm-cloud in the path of Christ" (p. 52).

We rejoice in finding the reverent reproach to this subject by one who is capable both of observation and expression. There is an honesty about the writer's reverence that will win for him many friends. We fain would wish that there were more mention of the divine in Christ. It is, however, implied and evidently did not fall directly within the purpose of the writer. For what he has done well we tender him merited praise. It is an admirable apologetic against those who have not yet sensed the shift away from the opinion of nineteenth-century writers. For, as Mr. Morton says, " One has to visit Palestine to understand how meticulously accurate is the Bible " (p. 171). For those who cannot go there, a journey through this book is one of the better substitutes.

A HISTORY OF THE CATHOLIC CHURCH, for the Use of Colleges, Seminaries, and Universities. By Dom Charles Poulet, Benedictine Monk of the Congregation of Solesmes. Authorized Translation and Adaptation from the Fourth French Edition, by the Rev. Sidney A. Raemers, M.A., Ph.D. Volume 1. The Ancient Church—The Middle Ages—The Beginnings of the Modern Period. B. Herder Book Co.: St. Louis, Mo. 1934. Pp. xxxiv+769.

This history is more than a mere translation of the scholarly and comprehensive work of the learned French Benedictine. It has been adapted to meet the needs of American students, and has been enlarged by the addition of several chapters to include many subjects that the author did not consider necessary in a work intended for students in French or continental seminaries. To bring the work more into harmony with the conventional idea of the textbook the translator has supplemented each chapter with lists of questions in order to stimulate students and readers to a more thorough investigation of the topics under discussion.

This first volume carries the history of the Church down to the end of the Middle Ages. Every device that writers of textbooks have at their command has been used to aid the student in grasping the multiplicity and complexity of the topics that filled the life of the Church during this long and difficult period. There is nothing arbitrary in the author's analysis of his subject. He has followed the traditional methods of division both according to subject matter and chronology, and has rendered all the service that a writer can legitimately be expected to give to a student.

Comparing this work with the History of the Church now in progress of publication under the editorship of Professor Kirsch, the reader will immediately be struck by the fact that the French author is not so deeply concerned about substantiating his statements by references to original sources as his German colleague. The addition of texts and documents at the end of chapters may be some compensation for this lack of appeal to the original evidence, but it lessens somewhat the value of the work as a volume for ready reference. Nevertheless, professors and students of Church history, and all who are interested in the life of the Church, will find in this volume an invaluable means of becoming acquainted with topics in which not only Catholics but also readers of all shades of belief and opinion have a deep and vital interest. The value of the book is not greatly enhanced by the Preface and the Introduction, but the Chronological Tables and the Charts are useful and adequate. Any person who reads and studies this book will find it intellectually stimulating and edifying. Both the author and the translator have made a real contribution to truth in this admirable volume.

THE PARABLES OF THE KINGDOM. A Course of Lenten Sermons. By the Most Rev. John J. Swint, D.D., Bishop of Wheeling. Bruce Publishing Co., Milwaukee. 1935. Pp. 64.

The thirteenth chapter of Saint Matthew presents a series of parables, which are often styled " The Parables of the Kingdom ". Their universal applicability makes them of especial value to the preacher. From these (substituting the parable of the Sower and the Seed as found in Saint Luke for the account given in Saint Matthew) the course of Lenten sermons under consideration has been developed.

There is no better way of indicating the content of the sermons than by enumerating the topics. Thus, as a topic for the parable of the Sower and the Seed, the author proposes " The Causes of Unbelief "; for the parable of the Cockle among the Wheat, " The Existence of Evil, and Bad Members in the Church "; for the parable of the Mustard Seed, " The Growth of the Church "; for the parable of the Leaven, " The Power of Example "; for the parables of Hidden Treasure and the Pearl of Great Price, " The Privilege of Our Faith "; for the parable of the Net Cast into the Sea, " The Great Reckoning ".

The author has in no case attempted to exhaust the ideas he proposes. Rather he indicates a certain general development of these parables for use in the preparation of sermons. The application of the parables to modern thought, moods and movements has been clearly pointed out. There remains only to second the wish of the author that the booklet will prove an aid to preachers of Lenten courses, " to prepare without much effort a series of sermons that will be eminently useful to their audiences ".

A SHEPHERD OF THE FAR NORTH. By Robert Glody, A.M. Harr Wagner Publishing Company, San Francisco. 1934. Pp. xiv+237.

For a number of years now the extremely laudable tendency in the writing of biographies of saints has been to bring the reader nearer to the plane on which saints really live, instead of placing them on pedestals so high that the ordinary man despairs of attaining even a slight elevation. To make out that everything a saint did was because of some virtue that he possessed from the cradle onward, places that individual in a false light. Such an interpretation takes no account of the tooth-and-nail combat for spiritual victories, triumphs over self that each canonization records. Severe critics might contend that the idealizing tendency prevails in the present work, for if we accept all that the author has written and just as he has written it, then we might infer that Father Walsh had practically no struggle to acquire any virtue. However, in some few passages we discover at least a hint that he, too, had to fight for the Crown and Eternal Life.

A Shepherd of the Far North relates the life of a man who was an interesting and lovable priest, and withal a saintly apostle and an heroic missionary. All details will hold the attention of the reader but nothing more so than the account (mainly through his letters) of Father Walsh's missionary labors in Kotzbue, Alaska, and of his tragic death when the "Marquette", the first American missionary plane, crashed, killing not only Father Walsh but also Father Delon, S.J., and the pilot, Ralph Wein.

GIVE THIS MAN PLACE. Chapters on the Life and Character of Saint Joseph. By the Reverend Hugh F. Blunt, LL.D. Union City, N. J.: The Sign Press. Pp. 251.

Among the parables of the Gospel there is that of the supper (Luke 14: 7-11) wherein the guest who takes one of the first seats is told to "give this man place." Father Blunt, by a beautiful turn, suggests that these words can be applied to Joseph, whose humility has kept him in the lowest place but who is surely worthy of being told to "go up higher". Theology recognizes that Joseph is an instrument in the plan of Redemption. Therefore he has been styled "co-redemptor", though, of course, in a sense different from Mary. Thus Suarez declares that Joseph's ministry is one of those relating to the order of the Hypostatic Union. Belonging to this sovereign order, Joseph must be superior to all the other saints with the exception of Mary.

On this basis the book proceeds, striving always to show that Saint Joseph is *the man* for the man of today. Each chapter develops this thesis in a particular light. Thus we have the various headings: " The Just Man ", "A Rich Man ", "A Married Man ", "An Adoring Man ", "A Man of Courage ", "A Sorrowing Man , "A Joyful Man ", "A Laboring Man ". Joseph is all of these. He is a true model for the modern man since he was molded by God; he was a man after God's heart. The chapter entitled " The Man of the Popes " gives a sketch of the development of the cult of Joseph. "A Growing Man " shows the influence of Joseph through the centuries, while the final chapter " The Man of the Future " deals with the efforts to further Joseph's place in the liturgy.

Popular in style, the book is intended to reach the man in the street. Priests and nuns, however, will lose nothing but rather gain in their love for Joseph by a perusal of the book. Unquestionably it calls for a wide distribution. Sanctity is treated and proposed as a pattern, but it is " bed-rock " sanctity, sanctity that appeals to the modern mind. One may well hope that this " Ite ad Joseph ", this appeal for a wider recognition of the greatness of St. Joseph, may find a response that will give fulness to the theological conception of the group consisting of Christ the King, the Immaculate Queen, and Saint Joseph.

CONDITIONAL MATRIMONIAL CONSENT. An Historical Synopsis and Commentary. By the Rev. Bartholomew T. Timlin, O.F.M., Catholic University of America, Washington. 1935. Pp. x+381.

This volume is a Canon Law dissertation done at the Catholic University and as such it upholds the high standards of thoroughness and painstaking research for which the Canon Law School has always been noted. The first and shorter part of the work treats the historical evolution of the doctrine on conditional matrimonial consent; the second part gives a detailed commentary on the nature and effects of conditional consent.

The matter is treated in practically every possible phase. When the opinions of canonists disagree, the author usually takes what would appeal to most persons as the common-sense view. For example, he maintains, in opposition to Gasparri, Genicot-Salsmans and others, that nowhere in the Code is there any law forbidding a couple to give conditional matrimonial consent and that consequently, in doing so, they need not have the Ordinary's permission.

Despite the complexity of the subject, Dr. Timlin has succeeded in remaining clear throughout by making clean-cut distinctions.

Especially when treating of conditions against the *bonum prolis* he continually distinguishes between the *ius*, the *usus iuris*, and the *abusus iuris*. Following these distinctions, an agreement to abuse marriage in order to avoid conception does not invalidate the contract unless it excludes the *ius ad copulam rite perficiendam*. Likewise, if a couple agrees to use the marriage right only during the " safe period ", their marriage is invalid if they restrict the marriage right to that time only; if they enter the condition by mutual consent and if the actual rights *in perpetuum* are transferred, the condition is not against the substance of marriage, nor is it normal. There are those, however, who would sharply disagree with the statement that such a condition is not immoral.

The volume has an index, a feature that was noticeably lacking in former Canon Law dissertations, and a short Appendix presents the modern legal view on matrimonial consent in general.

The author is inclined to be somewhat diffuse at times and, as a result, some of his sentences are entirely too involved. There are a number of typographical errors and a few sentences which lack all meaning, a feat that an indulgent reader may lay at the door of the printer's devil. These are only small defects, however, in a work that deserves high praise and commendation.

ST. BASIL: LETTERS. With an English translation. By Roy J. Deferrari, Ph.D.

ADDRESS TO YOUNG MEN ON READING GREEK LITERATURE. With an English translation. By Roy J. Deferrari and Martin R. P. McGuire of the Catholic University of America. In four volumes. Vol. IV. 1934. London, William Heinnemann; Cambridge, Mass., Harvard University Press. (Loeb Classical Library.)

This is the fourth and last volume of Professor Deferrari's translation of St. Basil's Letters in the Loeb Classical Library. It contains the remainder of the genuine letters of St. Basil, a number of doubtful or spurious letters—in particular the group known as the Basil-Libanius correspondence—and in addition, St. Basil's Address to Young Men on Reading Greek Literature. The translation of the last-mentioned work was done in collaboration with Associate Professor McGuire.

The present book brings to completion a work of which Professor Deferrari and the Catholic University may well be proud. St. Basil's Letters are of great historical value and stylistically belong to the best achievements of the Golden Age of Patristic literature. While they contain much of a purely theological nature, they also embody a surprisingly large amount of material on the social, economic life of the fourth century which has a real and lasting human interest. The translation of St. Basil or of any late Christian Greek author, however, is a formidable task. St. Basil's language and style are difficult and the translator does not have at his disposal the profusion of lexicographical and grammatical lore which the best classical scholarship since the Renaissance has amassed for the interpretation of Homer, Sophocles and Plato. Besides, he must establish his text of St. Basil, for the old Benedictine text has to be revised according to the rules of modern textual criticism. Moreover, in translating St. Basil one cannot derive profit from other renderings in the vernacular. Jackson's version of the greater portion of St. Basil's Letters in the Post-Nicene Fathers is much closer, it must be confessed, to the Latin version of the Benedictine editors than to St. Basil's Greek precisely in those places where the rendering of a previous translator would be of interest or value. Hence in translating St. Basil's Letters Professor Deferrari has performed a pioneer task, the difficulty of which can only be appreciated properly by those who have had to deal seriously with Patristic Greek. His translation is faithful to the original but at the same time does not sacrifice English idiom. In the present book his version maintains the same high standard which in the case of one of the preceding volumes won the praise of such a competent critic as the late Sir Edmund Goss.

The translation of the Address to Young Men on Reading Greek Literature should be most welcome. This, the best known of all of St. Basil's works has played an important rôle in the history of education from antiquity to our own times. Its influence is traced in a compact but well-written introduction. Some idea of the significance of this little treatise in the Renaissance period alone may be gained from the fact that it was the first Greek work translated by Leonardi Bruni, and that at least nineteen editions of Bruni's Latin version were printed throughout Europe before 1500.

A SAINT IN THE SLAVE TRADE. PETER CLAVER. By Arnold Lunn. Sheed & Ward: New York. 1935. Pp. 256.

It is quite apparent nowadays that a change has taken place in the manner of writing the lives of the saints. The Bollandists have sought to give us *facts*. Mr. Lunn applies the facts concerning one man to the conditions of our day. In no book is the change of method more strikingly exemplified than in Mr. Lunn's adaptation of

St. Peter Claver's life to the modern outlook. He does more than tell the story of a saint in the slave trade. He delves into the fundamental difference between a saint and a humanitarian; he confronts the skeptic with an exposition of the nature and the charm of sanctity; he analyzes happiness; he tears the props from the Freudian assumption of sex as a factor in asceticism; he tackles the question of the Church and slavery. True love of God and neighbor, Catholic Action in action are pictured by this apologist who wields words as Babe Ruth did the bat.

Quite naturally, the author is enthused over his subject. For, while he claims that reason brought him to the Catholic view of life, it was a true grasp of the significance of the saints that brought him into the Catholic Church. It is said of Tertullian, or some early convert, that he thought he could resist all the arguments of Christianity until he met an old man who was a saint. It must have been the intention of Mr. Lunn to make equally effective for others an argument that produced results in his own case. This reviewer tried the book first on a college freshman. It sent the student into the Catholic Evidence Guild with Claver as his subject. This may be an indication that here is a work to put into the hands of young people, and of any non-Catholics who are thinking seriously of religion. It deserves *very* wide reading.

LEADERSHIP MANUAL, for Adult Study Groups. By Florence M. Hornbeck. Paterson, N. J., St. Anthony Guild Press, Franciscan Monastery. Pp. xi+127.

This book gives plentiful evidence of the author's rich experience in developing leadership through adult study groups. She knows human nature and educational literature as well. Miss Hornbeck is likewise familiar with the needs of Catholic Action and is in perfect accord with the mind of the Holy Father in this regard. It was a happy thought to append to the book the admirable encyclical on the Christian Education of Youth.

The reviewer agrees with Father Thomas Plassmann, O.F.M., who writes an enthusiastic introduction to the book, that every reader of the first paragraphs of the volume will be eager to read the book down to its last line. And he will be richly rewarded by the experience: in a fascinating style and manner the book covers the large field adequately. The author takes up first the problems of leadership and organization in general before dealing with the subject of the adult learner. After classifying adult learners, the author deals with all his handicaps and shows convincingly how the adult learner may be turned into an excellent student. Helpful suggestions are offered for both lone study and group study. But most space is given to the method for conducting study groups. Practical directions are offered for the study group meetings. A topical index renders all this rich material readily available.

The book comes to us at an opportune time. With so much leisure now available universally, and when even the national government is interesting itself in the ever-growing movement for adult education, our priests should find much use for the present volume. Both priests and teachers will learn from the *Leadership Manual* the ways and means for training the leaders that are amongst the urgent needs of the hour. Finally Catholic Action in all its phases should be less difficult to carry out by any one who will make a study of this excellent volume.

LA LIBERTE DE LA VOCATION. Abbé Francis Mugnier. Lethielleux, Paris. 1934. Pp. 151.

The Abbé Mugnier, professor at the Grand Seminaire at Annecy, has made a special study in this work of one aspect of vocation that is seldom given an *ex professo* treatment. There are indeed many questions that must be taken into consideration when speaking of vocation, but for him the central difficulty in understanding what a vocation is, on the part of many who might otherwise be attracted toward the priesthood or the religious life, concerns the freedom which the subject has under every phase of his vocation. His method is to show how this freedom is preserved all along the line, from the first steps in corresponding with God's grace up to and after ordination itself.

The book is divided into ten chapters, each one of which deals with some aspect of freedom in vocation. Ch. 1 shows us how God respects our liberty in all His actions on us and how the Church not only respects but demands it in the question of vocation. Parents therefore must also respect this liberty in their children and not oppose it on various pretexts when they see a leaning toward the priesthood or the religious life (ch. 2). They oppose it when they give them an education that is strictly secular (ch. 3). Although one is free to accept or to reject the call of God in this matter even without sin, still human liberty should subject itself to the divine will (ch. 4). A certain utilitarian prejudice among the faithful and even among some of the clergy that one can do more good in the world than in religion or in the priesthood interferes with the freedom of vocation (ch. 5). The false maxims of the world, military service of clerics and the vacation periods expose a vocation to danger (ch. 6).

Interior trials and temptations are another source of danger and the rôle of a spiritual director is outlined (ch. 7). Under all direction freedom of conscience must be respected (ch. 8). This freedom in vocation is in keeping with the secret designs of God who thus provides for the needs of the Church (ch. 9). Finally, the entire and free offering of oneself to God in religion or in the priesthood is the crowning act of liberty (ch. 10).

Although compressed within a few pages this treatise is solid and carries with it its own apologetic. It cannot help but remove prejudice and attract many who have been kept by groundless fears from following the instincts of grace.

RUMEILEH: being Ain Shems Excavations. Part III. Professor Elihu Grant. Haverford. 1934. Pp. x+100, with 32 Plates and 5 Maps.

Rumeileh is the site of Ancient Beth Shemesh. The work of excavation had been begun by Duncan Mackenzie in 1911. The results of the campaigns of 1911 and 1912 were published as a double volume under the title of "Ain Shems" in the *Annual of the Palestine Exploration Fund*. In 1928, in the name of Haverford College, Dr. Grant took up the work where Mackenzie had left it and has made reports on his various campaigns: *Beth Shemesh*, 1929; *Ain Shems Excavations* (2 vols. 1931, 1932). The present volume, while being the official account of the fifth campaign, supplements and occasionally corrects the interpretation of the former volumes, so that it is necessary for their proper understanding.

Dr. Grant's treatment is not a dry enumeration of finds, but is done in such a way that it sets the data in their proper historical background. In connexion with the Middle Bronze Age he reviews the work of the Hyksos. In turn this period is brought to an end by the Egyptians, who drove the Hyksos from power in the sixteenth century, and then is introduced another period known as Late Bronze, itself followed by the Iron Age, beginning toward the end of the thirteenth century. A short history of Beth Shemesh is given in Chapter III. Occasionally Dr. Grant introduces a short treatment of some particular object; for instance, the history of the baking oven (p. 49). The objects are mentioned and discussed under the number of the room in which they were found.

The work is accompanied by valuable maps and beautiful plates and photographs of the work as it progressed. Tables, Glossary, Index and other features will be most helpful. This latest volume of Dr. Grant is indispensable to any one who wishes to deal with Beth Shemesh. We recommend this volume as well as the whole series on Beth Shemesh to readers of the REVIEW.

DISCERNEMENT ET CULTURE DES VOCATIONS. Abbé Joseph Pinault. Desclée de Brouwer et Cie., Paris. 1934. Pp. 325.

The "Problémes d'Éducation" series under the direction of Abbé Henri Pradel in Paris has reached its ninth volume with the work under review. The high standard of excellence of the series is reflected in the Abbé Pinault's book and merits for it careful perusal and profitable study.

The present work comes from the pen of one who is thoroughly competent to deal with the subject of priestly vocation. The Abbé Pinault was formerly associated with the Grand Seminaire at Rennes and is now superior of the Petit Seminaire at Chateaugiron. Naturally his great concern is the problem of filling up the depleted ranks of the clergy in France, a problem which Archbishop Mignen of Rennes in his preface does not hesitate to call *angoissant*. The spirit of laicism and the ravages of the war have made the problem acute. Nevertheless, as the author points out on p. 77, there is a deplorable disproportion between the number of workers and the work to be done not only in France but throughout Europe generally. His book therefore is written from a universal point of view and has an appeal not merely to one nation.

There are thirteen chapters, with a concluding appeal to youth on the subject of vocation. The book is primarily intended for educators and all those in a position to study and foster vocations, especially to the priesthood. It is really a pedagogical study and would fulfil its purpose if it were put in the hands of all those who in any way have the direction and formation of one studying for the priesthood. Hence, after the first three chapters where he treats of such questions as the origin, study and signs of vocation, he launches into his subject more closely and shows how vocations are to be encouraged and fostered by parents, the local clergy, in the preparatory seminary, in colleges and in the major seminary. It is the method to be used and the means to be employed to cultivate a vocation that he is concerned with most of all. The method is constantly one of encouragement on the part of parents (ch. 4), the parish clergy (ch. 6), the priests in the seminary both preparatory (ch. 7) and major (ch. 12). He points out the importance of a truly Christian spirit in the family if vocations are to be fostered there (ch. 5), and the means of finding vocations even in secular colleges (ch. 8). A chapter is devoted to late vocations (ch. 9) and two (10-11) to the need and method of preserving vocations against prejudice and interior difficulties and also during the dangerous vacation periods. Ch. 13 deals with the causes of failure to persevere in vocation and the attitude that should be assumed toward the "ex-seminarian".

One might expect that in a work of this kind, written with the urgent need of recruitment at least in France before his eyes, the author would be tempted to stress numbers at any cost even at the expense of quality. This however is not the case; the book emphasizes the necessity of careful selection and rejection of those whose background or training gives little promise of genuine fitness for the priesthood. He is concerned especially with recruitment from among the higher classes as well as the lower (ch. 8).

The author is eminently sound in treating of the vexed question of the nature of vocation. He makes a distinction between vocation in the active sense, the call from God, and in the passive sense, the dispositions and aptitudes of the subject (p. 16). He clarifies this distinction still more in ch. 3: before the call of the bishop the aspirant has not a vocation in the strict sense: all he has is an aptitude or "vocability" to the priesthood. He refers to the decision of the Commission of Cardinals (26-28 June, 1912) which made a clear-cut distinction between suitability in the subject and the vocation itself coming from the bishop. No one therefore has a right to ordination before he is called by the bishop, and a bishop who should refuse to call a candidate without sufficient reason would sin not against justice but charity.

The Abbé Pinault's book has a message even for us in the United States. It is refreshing to find the high standard of quality held up by one who, judged by the mass-production standards of our age, might have an excuse for lowering it. All who have a part in the training and formation of candidates for the priesthood will find much profit in reading this work.

SAGA OF SAINTS. By Sigrid Undset. Longmans, Green and Co. 1934. Pp. 521.

Sigrid Undset's new book is a vigorous chronicle of the coming of Christianity to Scandinavia—the land of blue fjords, white crags, and cold, windy plains. The long story is partly obscured by the darkness of antiquity which has muddled the records; but the exploits of some great Scandinavians stand forth unadorned and beautiful in their strength. Mme. Undset follows the lives of these leaders in unwinding the tangled thread of her saga.

The book opens with an account of the cruel but splendid vikings of the Northland. These men were seamen, tillers of the soil, but above all fighters. The simplicity and cruelty of Nature herself permeated their lives and their religion—the faith of mysterious Odin and Thor and Freya. When "The White Christ" was brought to this cold and primitive country, some new followers of the faith broke entirely with their past belief; others considered the religion of Christ the end and perfection of their previous belief. The weird power of old gods continued to be sung in sagas; and when images were torn down and shattered by Christians there followed blood, exile, and war. But the evil spirits were overthrown, and Christ the powerful was proclaimed. Savage were the battles; plentiful, the baptisms. From this struggle a succession of hero-saints arose.

First came Saint Sunniva, a golden-haired queen, who renounced her kingdom to become a bride of " The White Christ "; then Olov Haraldsson, Norway's " King to all eternity ". Saint Thorfinn and Saint Eyshern and Saint Magnus are other outstanding figures. All these characters are simply drawn, yet one feels an intangible greatness about them even while one looks upon the human person. Last comes Father Karl Schilling, who died only about thirty years ago. The portrait of this handsome Norwegian priest-saint is certainly the best. His life of sacrifice, prayer, and miracle-working won a devoted following; and to-day pilgrims visit his grave for the " second spring " that they desire so ardently.

These Scandinavians are impressive and dramatic, for Mme. Undset has subjected the legend and history of the time to the examination of her alert and inquiring mind, and has besides brought to it her keen interest in the traditions of Christianity. *The Saga of Saints* has a wide scope, but it is no amplified outline. It is vitalized by the electric current of Christianity which has charged the life of the writer.

The style of the book avoids the pitfall of the melodramatic. In speaking of the cruel vikings, Mme. Undset does not smear her pages with red. Her style is simple and strong, as befits a saga of the North. She does not once fall into moralizing. Hers is a simple and tremendous story, simply and tremendously told. In these weary days of endless industrial and economic struggles, the story is refreshing. A fragrant odor of sanctity pervades the book. There are strange and beautful things in it.

Literary Chat

Attention was called in our June issue to the remarkable development of the Lay Retreat Movement in the United States and an attempt was made to interpret its spirit and methods. Five National Conferences have been held in Philadelphia, Cincinnati, Detroit, Latrobe, and Washington. The Reports of all of them, except that of Cincinnati, have been published. The Report of the Washington meeting has just appeared in a volume of 174 pages. (*Proceedings of the Fifth National Conference, Lay Men's Retreat Movement*, held at the Catholic University of America. 1935.)

Finances, Organization, Boys' Retreats, the Ideals of Retreat Directors, Relation to Catholic Action, the Place of Lay Retreats in Catholic Life, were treated in formal papers and discussed. Those who are interested in the Movement would do well to obtain this Report promptly.

The Proceedings give no address to which orders may be sent. Upon inquiry we learn that the Report may be obtained by writing Mr. Edward W. Joyce, 38 Summer Street, Boston, Mass.

The International Society for Crippled Children held its fourteenth annual convention at Washington, D. C., 5 to 8 May, 1935. A brief report is contained in the June 1935 issue of *The Crippled Child* (221 Fourth Street, Loraine, Ohio). The report contains surveys of the work for crippled children in the Orient, Europe and Australia; the functions of the state in developing a state program; financing work for crippled children, awakening the conscience of the community; relations of the work to women's clubs, girl scouts, hospitals and institutions and social workers; occupational therapy and the orthopedic surgeon. Further information together with papers read at the Tampa Conference in January 1935 is given in the August issue of *The Crippled Child.* No one with elementary human sympathy and Christian faith and feeling can be indifferent to work of this kind. If, as has been well said, the cripple civilized the world, this work should be held in all honor.

In *John England, Bishop of Charleston*, by Joseph L. O'Brien, M.A., S.T.D., we have an interesting study of a truly great churchman and citizen. Dr. O'Brien, in the eleven chapters which make up this volume, has given us a most impressive pen-picture of this patriot-priest, this missionary-bishop, the father of Catholic journalism and outstanding teacher and preacher. Most of the data the author has selected from the pages of the *United States Catholic Miscellany,* which Dr. Guilday in the foreword of this volume styles so appropriately Bishop England's " autobiography ".

In the next edition we trust that Dr. O'Brien will indicate from which copies of the *Miscellany* he has culled the many and well-chosen quotations with which the volume is enriched. This addition will make the volume of far greater worth to Catholic and non-Catholic readers. (New York, The Edward O'Toole Co., Inc.)

In eleven short poems Monsignor George V. Burns follows the life of the Christian soul from its birth to its death. (*The Cycle of Life.* George P. Burns Press Inc., Rochester, N. Y. Pp. 39.) The eternal wonders of creation, of the mysteries of our faith, and of the union of Christ with the soul in the Sacrament of the Eucharist are presented with sincerity and deep feeling.

To those who love peace, the greeting of Christ, " Pax vobis ", always has a welcome ring. H. Riondel, S.J., has broadcast it in book form to the modern world of confusion, *Pax Vobis Aux Ames Inquietes.* (Paris: P. Lethielleux, 1934; 2 ed., pp. 302.) Too many men do not realize how precious interior peace is; that it is to the heart what light is to the eyes; that it is the health and joy of the soul and the charm of life; that it will supply for many wants, but nothing can supply for it; that it is the perfect fruit of all holiness and also the most fertile field for all virtues. Realizing this, the author has given us a splendid treatise on peace of soul—its excellence, nature, conditions, degrees, characteristics, and hindrances, and the means, positive and negative, to acquire this perfect gift. The book is really a compendium of asceticism constructed upon the sunny hillside of peace. It will provide excellent ideas for conferences and sermons. In fact, a unified series of retreat lectures could be worked out with the aid of this book. May *Pax Vobis* help our readers to find Christ's peace.

In Parur, a city of India, Fr. Zacharias, O.C.D., brought Theodicy down to the laity's level in a series of six conferences delivered before " a large gathering of people of different castes and creeds ". The lecturer has incorporated these conferences in book form, under the title *Is there a God?* (Industrial School Press, Ernakulam, Southern India; pp. 339.) To anyone who wishes to review his Theodicy this work will prove helpful. The first conference treats of modern unbelief. Next discussed is the new atheism that does not deny God outright, but quietly divests Him of His perfections so that He is no longer recognizable. The remaining lectures treat of first principles, such as causality and the cosmic order, and their relation to God. The entire work is natural philosophy done up in a popular way with a delightful lack of text book style.

It is disturbing, to say the least, to what extent the modern world has gone in its attempt to rob marriage of every vestige of sanctity; it might be more alarming to know what possible and actual effect these modern doctrines have on the faithful who are so easily convinced by specious arguments. To have such heresies as companionate marriage, sterilization, the so-called new standards of mating, abortion, birth control, divorce and other heresies brought together between the covers of one volume (*Le Monde moderne et le Mariage chrétien*, by Benoit Lavaud, O.P. Desclée De Brouwer & Cie, Paris, 1935; pp. 437), is to have placed before one in a striking way the age-old conflict between the principles of the City of God and the City of the World. The volume is divided into three parts: I. The conflict of the world and the Church concerning marriage; II. The Church, the protectress of the sanctity of marriage against the assaults of anti-Christian and immoral theories; III. Toward a solution of the problem.

The use of the Ogino-Knaus method, according to the author, is *per se* illicit and is allowed only for a sufficiently grave reason. It is refreshing to read (p. 99) of the protest which the Catholic women of Muenster made against the indiscreet and unbecoming dissemination of calendars and literature on the subject.

The common objection that sermons, when committed to print, lose much of their strength and clearness and interest, induces the purchaser to make a book of sermons his last consideration. *Sermons for Lent*, however, by the Rev. John F. Burns, O.S.A., Ph.D. (Bruce Publishing Company, Milwaukee, 128 pp.) may be considered exceptional. Hearer and reader alike cannot but be struck by the clearness, simplicity and directness of these sermons. The author reveals throughout his sermons a skill in the use of Scripture texts and of apt and original illustrations. The topics of the seven discourses are: Ash Wednesday, The Obligation of Worshipping God, Strange Gods, Salvation, Death, The Last Judgment, Good Friday — all common but important and essential Christian truths, presented by Father Burns in a delightfully interesting and convincing manner. His discourse on Death, especially, is well done. It is a veritable chain of Scripture texts from both the Old and the New Testament, carefully interpreted and explained by original illustrations and examples.

These *Sermons for Lent* are likely to effect much good in that they may serve as a fountain from which not only preachers, but every reader will draw to advantage.

Bienséances Religeuses (J. Gabalda et Cie, Editeurs, Paris; pp. 234) by Father Blouet is a useful little book on Christian politeness written especially for the sisterhoods of France. While everything contained therein may not be applicable to English-speaking Sisters, much will, at least, be edifying. Occasional gems of practical behavior might even be useful to priests and seminarians.

The book is divided into two parts: the first part gives the principles of religious behavior, and the second part gives the practical application of these principles. Even the theoretical part contains much that is practical; for example, the delightfully droll portraits of

Sœur Rustica, Sœur Polita and *Sœur Simplicienne*. Truly a book worth reading when checking up on one's manners.

Archbishop Baudrillart writes a beautiful preface to Pierre Marie Bretonnet's biographical sketch *Le chanoine Mangou et la première Communauté sacerdotale de Larchant* (Maison de la Bonne Presse, 5 rue Bayard, Paris; 224 pp.). With delightful literary skill the Archbishop draws upon history and literature as well as the religious conditions in the small villages of France to form a masterpiece of literary art.

The book itself is well written and is a pleasant combination of the biography of Abbé Mangou and the history of the unique community he founded. This community of diocesan priests solved the problem of caring for the neglected village churches. The author gives a graphic description of the sufferings brought on by the world war. The sacrifices which these men made may well prove an inspiration to those of our own diocesan clergy who are striving to make a monthly Day of Retreat; the members of the French community made a weekly Day of Retreat.

A new volume brings to an end Canon Humeau's translation of the Sermons of St. Augustine which he considers the best. [*Les Beaux Sermons de Saint Augustin, Reunis et Traduits* par le Chanoine Humeau. Vol. III, Paris, 1934, Maison de Bonne Presse. (Les Chefs-d'œuvres de la Pensée Catholique.)] The work contains forty-one sermons chosen from the second half of St. Augustine's *Sermones ad Populum*. The French is faithful to the Latin, but so far as a foreigner can judge, it reads with admirable smoothness. An index at the end of the book to the subject matter in all three volumes of the translation would be a most welcome feature for the reader.

The following plays are published by the Catholic Dramatic Movement, Milwaukee, Wisconsin:

The Princess of the Mohawks, by Joseph P. Clancy, is based on the life of Tekakwitha. Sixteen speaking characters, many more may be used. Good characterization of all main characters. A beautiful play to be given out of doors against a natural setting. Good local color. Opportunity for choir. Moral teaching and spiritual qualities of Tekakwitha's life delicately portrayed. Picturesque. Dramatic. Powerful in human appeal. (Three acts, 37 pp.)

Rogue River Red, by Joseph P. Clancy, can be given out of doors or in. Good play for boys' school or club. All male cast. Characterizations thin. Plot weak but exciting. (Three acts, 30 pp.)

Seeing Is Believing, by Wilbur Braun, is a one-act farce. Interior scenes. Threadbare "mistaken-identity" plot. Mixed cast. Situations humorous. Best possibility in playing it as a caricature on women's clubs and their lecturers. Difficulties involving the typical absent-minded husband are overworked but will be amusing to an audience in the right frame of mind. (One act, 31 pp.)

The Mother of Sorrows and *The Mother of Our Saviour*, by the Rev. Mathias Helfen, deal with the expounding of the Sorrowful and the Joyful Mysteries respectively. Their very thin plots bind Biblical illustrations of the Mysteries into a weak unit. Actually the scenes which take place in the background have more characterization and more color than the modern-day ones. This is merely dramaturgy and cannot hide the lack of dramatic moment in the modern scenes which take place downstage. The principal character is the old grandmother who explains the mysteries to her grandchildren. A scene representing each Mystery as she expounds it takes place upstage. These Biblical scenes are well written and beautifully portray the actual event. They call for costumes and a choir. The dialogue is good and forceful while that of the present-day scenes is stilted and pedantic. This is a good trilogy to give before parochial and grammar school children to illustrate for them the religious truths they are learning. The lack of strength in the plot will be an aid in concentrating their attention on the beauty of the Mysteries. (Pp. 61.)

Down Cherry Lane, by Mabel Crouch, is a three-act comedy. Four male characters and six female. Plenty of action. Little bit of mystery easily guessed. Love interest which develops rather suddenly.

Characterization of the twins good contrast. The usual "save-the-old-homestead-from-the-villain" plot. Good and funny situations. Good, clean fun for a summer evening's enjoyment. (Three acts, 79 pp.)

The Breaking Day, by Father Michael H. Gaffney, is a beautiful portrayal of the four most impressive moments in St. Patrick's life. His character is exquisitely handled. The spiritual truths are delicately brought out. It can be given anywhere as the setting is very simple, but it would be loveliest given out of doors. Its costumes are also easily managed. A choir is necessary and greatly adds to the mystical element running through the play. An all-male cast which can be played very well by all girls. An excellent and dramatic example of Catholic legend in play form. (M. H. Gill & Son, 50 Upper O'Connell St., Dublin. 25 pp.)

Three recent volumes of The Catholic University of America Studies in American Church History, under the general direction of Monsignor Peter Guilday, are of particular interest to those concerned with the beginnings of the Church in what is now the United States.

Rev. Finton G. Walker, of the diocese of Indianapolis, is the author of *The Catholic Church in the Meeting of Two Frontiers: the Southern Illinois Country (1763-1793)* (Washington, 1935). Dr. Walker shows that in the meeting of two frontiers in the southern Illinois country, one French and Catholic, the other English and Protestant, the Catholic influence was swept away, only to reassert itself on the American frontier at a later date. Throughout the period under discussion the French communities of Kaskaskia, Cahokia and Vincennes were in a state of turmoil. The stability of the French régime had passed away, and with it most of the missionary activities of the Jesuits and Sulpicians. With the advent of George Rogers Clark in 1778, the Illinois country became a theatre of the American Revolution. In the years after 1780 events followed one another rapidly. One frontier was succeeding another frontier. This period marked the last stand in the Illinois Country of the sole surviving missionary of the Quebec jurisdiction, as well as the failure of the initial effort of the Catholic Church to reëstablish itself on the new frontier. In spite of this failure, the Church was to prove itself abreast of the American frontier as it had been ahead of the French frontier. In the preparation of this work Dr. Walker has utilized the episcopal archives of Quebec and Baltimore as well as extensive published sources for the history of the frontier movement.

The Beginnings of the Society of St. Sulpice in the United States (1791-1829) (Washington, 1935) owes its existence to the work of the Rev. Joseph W. Ruane, priest of St. Sulpice. Although Sulpicians were sent to North America as missionaries in 1657, no permanent foundation of the Society was made until the establishment of St. Mary's Seminary at Baltimore in 1791. Dr. Ruane has made good use of archival material not available to the only other historian of St. Sulpice in the United States, Charles G. Herbermann. The present work affords a much more satisfactory study of the early period of Sulpician development than Herbermann's *The Sulpicians in the United States* (New York, 1916). With commendable objectivity, Dr. Ruane points out that the priests who founded St. Mary's Seminary, though great in their own sphere, were not all perfect, that many of them had the "defects of their virtues and the weaknesses inherent in strong characters" (p. 215). Nevertheless the results of their labors and the solidity of their achievements as revealed in these pages offer substantial evidence of their priestly character and manly piety, and prove beyond cavil the importance of their contribution to the American Church.

The third study of this group is *The French Jesuits in Lower Louisiana (1700-1763)* (Washington, 1935) by Rev. Jean Delanglez, S.J. It is exceptionally well-documented, being written from a wealth of material culled from twenty-six archival depositories in the United States, Canada, France and Italy, voluminous collections of printed sources, and a great number of special studies. It describes the coming of the Jesuits to Lower Louisiana in 1700, together with their missionary labors and the various problems they had to face up to the suppression of the Society of Jesus in French territories in 1763. Dr. Delanglez's eminent colleague, Father C. de Rochemonteix, S.J., was the first writer to deal in detail with the Jesuits in Lower Louisiana. Through access to previously unused documents Father de Rochemonteix provided a more substantial account of the developments in Louisiana than had hitherto been possible. Yet he left many sources of valuable information untouched. All of these sources the author of the present volume seems to have used in retelling this phase of Jesuit history. Particularly striking are the results of his scholarship as applied to the jurisdictional dispute between the Capuchins and the Jesuits in the province. They are equally revealing in other phases of ecclesiastical development in that area. Dr. Delanglez has, to quote his own words, made no attempt "to disguise where the writer's sympathies lie" (p. 536), believing with Bossuet that "pleas of impartiality are . . . 'commonplace protestations . . . which leave the reader wholly unmoved, if they do not actually awaken his suspicions'" (p. 537). Father Delanglez has nevertheless succeeded in reaching a high plane of historical objectivity. Little fault can be found with his method of presenting well-documented facts. The book is highly recommended as the most satisfactory study of the foundation of the Church in that vast area that today includes the states of Louisiana, Mississippi, Arkansas and Oklahoma.

Books Received

THEOLOGICAL AND DEVOTIONAL.

A Retreat for Priests. By Reverend Antoine Giroux, S.J. Translated by the Rev. Edgar J. Bernard, S.J. Revista Press, El Paso, Texas. 1935. Pp. 150.

The Bread from Heaven. By the Most Reverend John J. Swint, D.D., Bishop of Wheeling. Bruce Publishing Co., Milwaukee, Wisconsin. 1935. Pp. 51. Price, $0.35.

The Rose of China. Marie Therese Wang (1917-1932). By Fr. E. Castel, C.M. Translated from the French by Sister Mary Cullen, Sister of Charity. B. Herder Book Co., St. Louis. Mo. 1934. Pp. 142. Price, $1.25 *net.*

De Celebrante. Auctore J. F. Van der Stappen, Episc. Titul. Joppen., ad normam recent. decretorum accommodatum opera Aug. Croegaert, in Semin. maj. Mechlinensi S. Liturg. prof. (*Caeremoniale*, Pars Altera.) Editio quarta. Mechliniae: H. Dessain. 1935. Pp. xi—424. Pretia: involutum, *Belgas* 9.80; religatum tela, *Belgas* 14.70.

La Pieta Cristiana. Esperience ed Indirizzi. Mons. Francesco Olgiati. Societa Editrice Vita e Pensiero, Milan, 1935. Pp. xii—452. Prezzo, *lire nove.*

The Franciscan Message to the World. By Agostino Gemelli, O.F.M., Rector of the Catholic University of Milan. Translated and adapted by Henry Louis Hughes, M.A. (Oxon), D.Litt. (Pisa). Burns, Oates & Washbourne, Ltd., London. Pp. xx—336. Price, 7/6.

At Mass with Mary. By John Sexton Kennedy. Pp. 19. Prayers for Our Times. By James J. McQuade, S.J. Pp. 19. Queen's Work, St. Louis. 1935. Price, $0.05 each; 50 for $2.25; $4.00 a hundred.

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LA RENAISSANCE SPIRITUELLE. (Vol. 1) HISTOIRE EXACTE DES APPARITIONS DE NOTRE DAME DE LOURDES À BERNADETTE. (Vol. 2) HISTOIRE EXACTE DE LA VIE INTERIEURE ET RELIGIEUSE DE SAINTE BERNADETTE. Par R. P. Petitot, O.P. Desclée de Bouwer, Paris. 1935. Pp. Vol. 1, 289; Vol. 2, 222. Prix, Vol. 1, 13 *fr.*; Vol. 2, 12 *fr.*

A SHORTER HISTORY OF ENGLAND. By Hilaire Belloc. The Macmillan Co., New York City. 1934. Pp. 673. Price, $2.40.

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MARRIED SAINTS. By Selden P. Delany. Longmans, Green and Co., New York and Toronto. 1935. Pp. x—338. Price, $2.00.

LA CONTINUITÉ PONTIFICALE. Conférences prononcées à l'Institut Pie XI (VI^{e} session) par S. Exc. Mgr Suhard, Archev. de Reims, le R. P. Léon Merklen, A.A., M. Paul Chanson, M. Louis le Fur, Mgr Vanneufville, le R. P. Paul Dabin, S.J. Maison de la Bonne Presse, Paris. 1935. Pp. 285. Prix, 10 *fr.* 85 *franco*.

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